

# THE FIELD AFAR

## MARYKNOLL



CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA INC.  
(LEGAL TITLE)

JUNE  
1929

# Universities, Colleges, and Schools

## UNIVERSITIES FOR MEN

Catholic University of America, Washington, D. C.  
University of Detroit, Detroit, Mich.  
University of Dayton, Dayton, Ohio

## COLLEGES FOR MEN

Regis College, Denver, Colo.  
Loyola University, New Orleans, La.  
Mt. St. Mary's College & Eccl. Sem., Emmitsburg, Md.  
Seton Hall College, South Orange, N. J.  
Niagara University, College & Eccl. Sem., Niagara Falls, N. Y.

## COLLEGES FOR WOMEN

College of Notre Dame, Belmont, Calif.  
College and Convent of The Sacred Heart, Menlo Park, Calif.  
Trinity College, Washington, D. C.  
St. Xavier College, 4928 Xavier Pk., Chicago, Ill.  
Barat College & Academy of Sacred Heart, Lake Forest, Ill.  
Ursuline College and Academy, Springfield, Ill.  
St. Mary's College, Notre Dame, Ind.  
College of St. Mary-of-the-Woods, St. Mary-of-the-Woods, Ind.  
Clarke College, formerly Mt. St. Joseph College, Dubuque, Iowa  
Nazareth College, Louisville, Ky.  
College of Notre Dame of Maryland, Baltimore, Md.  
St. Joseph's College, Emmitsburg, Md.  
St. Mary's College & Academy, Monroe, Mich.  
College of St. Teresa, Winona, Minn.  
College & Academy of Sacred Heart, Meramec St., St. Louis, Mo.  
College & Academy of St. Elizabeth, Convent Sta., N. J.  
Georgian Court College, Lakewood, N. J.  
The College of St. Rose, Albany, N. Y.  
D'Youville College, Porter and Prospect Aves., Buffalo, N. Y.  
College of New Rochelle, New Rochelle, N. Y.  
College of Mt. St. Vincent-on-Hudson, N. Y. C.  
Marymount College & School, Tarrytown-on-Hudson, N. Y.  
College and Academy of Our Lady of Good Counsel, White Plains, N. Y.  
College and Academy, St. Genevieve-of-the-Pines, Asheville, N. C.  
College & Academy of the Sacred Heart, Clifton, Cincinnati, O.  
College Misericordia, Dallas, Pa.  
Seton Hill College, Greensburg, Pa.  
Marywood College, Scranton, Pa.  
Rosemont College, Rosemont, Pa.

## PREPARATORY SCHOOLS FOR BOYS

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St. Joseph's Academy, Wellesley Hills, Mass.  
The Newman School, Lakewood, N. J.  
Salesian Institute, Boarding School, New Rochelle, N. Y.  
Mount St. Michael's, 4300 Murdock Ave., New York, N. Y.  
Mount Assumption Institute, Plattsburg, N. Y.  
St. Aloysius Academy for Boys, West Chester, Pa.  
Campion Preparatory School, Prairie Du Chien, Wis.  
Pio Nono College, St. Francis, Wis.  
Malvern Prep School, Malvern, Pa.

## CAMPS

Camp Marist, Marist College, Atlanta, Ga.

## ACADEMIES FOR GIRLS

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Loretto Academy, 1447 East 65th Street, Chicago, Ill.  
Junior College and Academy of Immaculate Conception, Oldenburg, Ind.  
Nazareth Academy, Nazareth, Ky.  
St. Catherine's Academy, Springfield, Ky.  
Notre Dame of Maryland High School, Baltimore, Md.  
Marycliff Academy, Arlington Heights, Mass.  
Mt. St. Joseph Academy, Brighton, Mass.  
Academy of the Sacred Heart, Fall River, Mass.  
Academy of Notre Dame, Lowell, Mass.  
Sacred Heart Academy, Watertown, Mass.  
Academy of the Assumption, Wellesley Hills, Mass.  
Nazareth College and Academy, Nazareth, Mich.  
St. Benedict College and Academy, St. Joseph, Minn.  
Academy of Sacred Heart, Taylor and Maryland Aves., St. Louis, Mo.  
Academy of the Visitation, 5445 Cabanne Ave., St. Louis, Mo.  
Mt. St. Mary, Hookset Heights, N. H.  
Holy Angels Institute, Fort Lee, N. J.  
Oak Knoll School of the Holy Child, Summit, N. J.  
St. Vincent's Academy, Albuquerque, N. M.  
Loretto Academy, Santa Fe, N. M.  
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Ladycliff-on-Hudson, Highland Falls, N. Y.  
Ursuline Academy, Middletown, N. Y.  
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St. Joseph's Mountain School, St. Joseph's, Sullivan Co., N. Y.  
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Our Lady of Mercy Academy, Syosset, Long Island, N. Y.  
Mt. Notre Dame Academy, Reading (Cin.), O.  
Notre Dame Academy, Grandin Rd., Cincinnati, O.  
Academy of the Assumption, "Ravenhill," Germantown, Phila., Pa.  
Mater Misericordiae Academy, Merion (Phila.) Pa.  
Mt. Mercy, Pittsburgh, Pa.  
Academy of Holy Child Jesus, Sharon Hill, Pa.  
St. Ann's Academy, Wilkes-Barre, Pa.  
Mt. de Chantal Academy, Wheeling, W. Va.  
St. Mary's Springs Academy, Fond du Lac, Wis.  
St. Mary's Academy, 1175 Superior St., Milwaukee, Wis.

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THE REGISTRAR

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# The Catholic Foreign Mission Society of America

## THE FIELD AFAR

THIS paper is the organ of the Society at home and abroad. It is issued monthly except in the summer when a special enlarged July-August number is published.

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(MARYKNOLL)

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Approved by the Hierarchy at Washington, D. C., April 27, 1911.

Authorized by His Holiness Pius X, at Rome, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll" in honor of the Queen of Apostles has become the popular designation of the Society.

Founded to train Catholic missionaries for the heathen, with the ultimate aim to develop a native clergy in lands now pagan.

Secular priests, students, and Auxiliary Brothers compose the Society.

The Auxiliary Brothers participate as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

The Maryknoll Sisters who assist the Society devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

## IN THE UNITED STATES

Central Administration and Seminary are at Ossining (Maryknoll P. O.), New York, about thirty miles north of the metropolis. Students in the seminary make the usual six-year course in Philosophy and Theology.

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Seattle, Wash., at 1603 East Jefferson St.

Maryknoll Japanese Missions. At Los Angeles, Calif., address Maryknoll Fathers, 426 South Boyle Ave.; or Maryknoll Convent, 425 South Boyle Ave. At San Juan, Calif., address Maryknoll Fathers, San Juan Bautista Mission. At Seattle, Wash., address the Maryknoll Convent, 507 Seventeenth Ave.

Houses of Study in Rome, Italy, at Via Sardegna, 83; in Brookland, D. C., at 836 Decatur St., N. E.

## EASTERN ASIA ADDRESSES

### China—

Maryknoll Procure, 160 Austin Road, Kowloon, Hong Kong

For Bishop Walsh and Priests—Catholic Mission, Kongmoon, Kwangtung

For Fr. Meyer and Priests—Catholic Mission, Pingnam, Kwangsi

For Msgr. Ford and Priests—Catholic Mission, Kaying, via Swatow

For Fr. Lane and Priests—Catholic Mission, Fushun, Manchuria

For Sisters—Maryknoll Convent, 103 Austin Road, Kowloon, Hong Kong

### Korea—

For Msgr. Byrne and Priests—Tenshudo, Shingishu, Korea

For Sisters—Maryknoll Convent Tenshudo, Yeng You, Korea

### Philippine Islands—

For Fr. Drought and Priests—St. Rita's Hall, Manila, P. I.

For Sisters—St. Paul's Hospital, Manila, P. I.

### Hawaiian Islands—

For Priests—1701 Wilder Ave. Honolulu, T. H.

For Sisters—Maryknoll Convent Honolulu, T. H.

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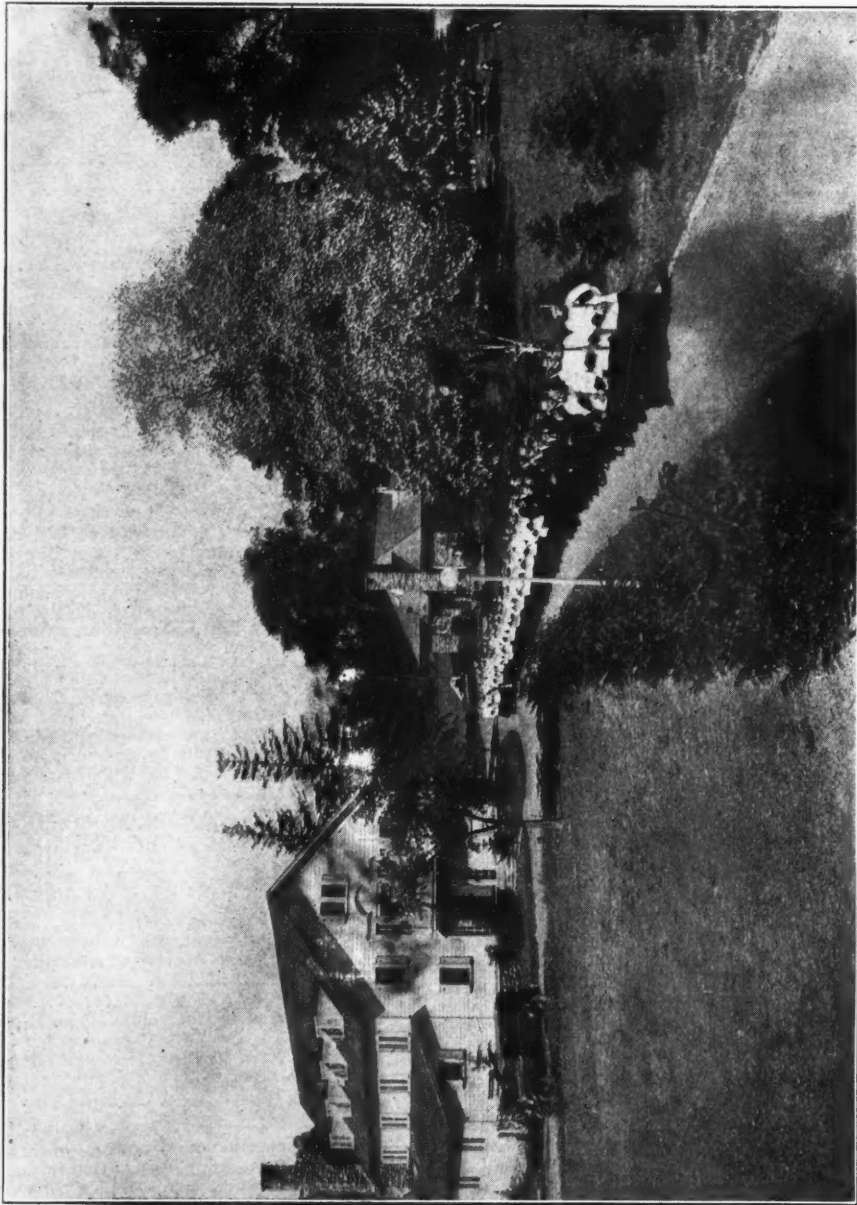
Maryknoll—Ossining

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I hereby give, devise, and bequeath unto the Catholic Foreign Mission Society of America, Inc., ..... (here insert legacy) ..... to be used by the said Catholic Foreign Mission Society of America, Inc., for the purpose for which it is incorporated.

I hereby give, devise, and bequeath unto the Foreign Mission Sisters of Saint Dominic, Inc., of Maryknoll, Ossining, New York, a corporation organized and existing under the laws of the State of New York ..... (here insert legacy) ..... to be used by the said Foreign Mission Sisters of Saint Dominic, Inc., for the purposes for which it is incorporated.





### Corpus Christi at the Knoll

*The procession returning to the Seminary from St. Martha's chapel. Aspirants and Auxiliary Brothers follow the cross-bearer, and precede the students. At the left is St. Joseph's which for some years past has been used as a dormitory for the Sisters*





# THE FIELD AFAR

EDUCATIONAL ISSUE

JUNE, 1929



## NOTES FROM THE MOTHER KNOLL

Father Ford—

*first Furlough*  
HE has been with us frequently since his return from the missions. He comes and goes, and all are happy to feel his presence. Ten years of mission life have left on him little outward change, and have not lessened his enthusiasm for the great work to which he is devoting his life.

We believe that he dreams often about his Chinese, and we know that he longs to see his flock again. Just now he must wait for an important event in the history of Maryknoll, its first General Chapter.

First General Chapter—

A GENERAL CHAPTER in the life of any Society in the Catholic Church is important. Doubly so, then, must be the first General Chapter in a comparatively new Society, and this will be our first. And what is it all about, you ask?

Briefly, it is the calling together of superiors and delegates to elect a General and other officers, and to deliberate on the Constitutions, on methods of work, support, and so forth.

Maryknoll's first General Chapter will take place in August of this year, and some of her sons in Eastern Asia are even now preparing to make the long journey to the homeland so as to answer the call they have received.

The new Constitutions await this assembly. They are the fruit of much labor and thought. Not only have Maryknollers themselves worked on their preparation, but men long experienced in mission activities and in Church legislation have unstintingly given to them time, knowledge, and keen judgment.

We ask friends who follow us with special interest to offer a prayer to the Holy Ghost in view

Maryknoll has already in operation two **PREPARATORY COLLEGES** in the homeland: one in the Diocese of Scranton at Clarks Summit, Pa.; the other in the Archdiocese of San Francisco at Los Altos, Calif.

A third Maryknoll Preparatory College will be opened this coming September in the Archdiocese of Cincinnati at Mt. Washington, Ohio, a suburb of Cincinnati.

A welcome at any one of these colleges awaits the right kind of a boy; that is, one whose faith is strong and who is willing to meet difficulties for God and for souls. Candidates should be prepared to enter high school.

A nominal charge is made for board and laundry according to the applicant's circumstances.

of this coming Chapter which will stand out in the history of our young Society as one of its milestones.

The Sisters' Mother-House—

EVERY observant friend of Maryknoll rejoices that the time has come when the faithful Sisters, who for sixteen years have lived wherever accommodation could be found on the Seminary compound, may have their Mother-House, and on their own land.

Last month we presented to our readers the photo of their building as planned, and many have already expressed their interest in this important venture.

The Sisters' Mother-House will "look down" on the Seminary from across the highway, but the true missionary should willingly accept a lowly place. From the top of their building on a clear day the

Sisters will be able to distinguish some of the skyscrapers of the metropolis, but we doubt if they will strain their eyes at this occupation.

When shall they be housed and settled? That depends on the charity of our friends. At this writing the Sisters are waiting for completed plans, estimates, and more of the wherewithal. The "wherewithal" is the great need, of course, because they may not start until they have a good half of what they must pay in these days of frightful costs. We asked them recently what they could do with a dollar and, serious of countenance, their Bursar presented the following:

Approximate costs for the Mother-House of the Foreign Mission Sisters of St. Dominic:

Infirmary	\$30,000.00
Ward	13,000.00
Operating Room	1,500.00
Dentist's Room	1,000.00
Private Room	1,000.00
Dormitory (52)	38,000.00
" (24)	17,000.00
" (20)	14,000.00
" (16)	12,000.00
Refectory	25,000.00
Chapter Room	25,000.00
Chaplain's Suite	19,500.00
Library	10,000.00
Community Rooms (2)	3,000.00
Kitchen	7,000.00
Sewing Room	7,000.00
Oratory	5,000.00
Science Laboratory	5,000.00
Class Rooms (3)	4,000.00
Postulants' Community Room	4,000.00
Bakery	3,000.00
Industrial Work Rooms (3)	2,000.00
Music Room (Special)	1,200.00
" " "	1,000.00
" " (8)	400.00
Bedroom	500.00
Cubicle	300.00

Did you read the above, and did

READ "A MODERN MARTYR"

it make you wilt as it did us? We wilted, but we came back to form because we know the need, and we have faith in Divine Providence. We know the value of the prayers sent up by these Sisters, and we believe that they who have been instrumental in building our Seminary and colleges will not lack the means to house themselves.

"Charlie"—

"**C**HARLIE" many of us called him because he liked the name. To others he was Mr. Jacobsen. He presented himself as a lay-worker at Maryknoll some eight years ago, and, with the exception of a period, comparatively short, which he passed in the employ of the Sisters of Mercy at Manchester, New Hampshire, "Charlie" lived as a Maryknoll oblate. His life covered some sixty-three years, and much of it was spent as a commercial traveller. He never married, but was devoted to his mother for whom he cared until her death.

How he happened to knock at the door of Maryknoll we do not recall just now, but we know that he came with glowing recommendations, and that he always lived up to them.

"Charlie" had no opportunity to sell goods for Maryknoll, but he took every occasion to "sell" Maryknoll, and sometimes we have found it hard to live up to the estimate which he conveyed to others. "Charlie" was slight and small, but this went with a "little way" that made people think of him as "cozy". His favorite place at Maryknoll was in the porter's office which he had laden with time-tables and other conveniences for travellers; when not there, or pacing the front steps, he was praying, making Stations of the Cross for missionaries, or mending broken knickknacks.

"Charlie" finished his course very suddenly, quietly, as he had lived; and the desire of his heart, that he be buried in God's Acre at Maryknoll, has been gratified. Rest to his soul! Pray for him.



"CHARLIE"

*Charles Jacobsen, a faithful lay-helper at Maryknoll for the past eight years*

#### Reception and Procession—

**T**HE feast of St. Catherine of Siena, April 30, registered a Profession and Reception at the convent. The speaker at the cere-

mony this year was Reverend Richard J. Cushing, Boston Director of the Society for the Propagation of the Faith. Seventeen novices pronounced their first vows, and thirty-nine postulants received the habit. The list follows:

Maude Latham, Columbia, Conn. (Sr. Miriam Dolores); Rose Yoshimochi, Seattle, Wash. (Sr. M. Bernadette); Elizabeth Hirschboeck, Milwaukee, Wis. (Sr. M. Mercy); Marie Kovalevsky, Columbus, Ohio (Sr. Marie Noel); Sarah Hayden Medford, Mass. (Sr. Mary Josepha); Nora Lynch, Philadelphia, Pa. (Sr. M. Amabilis); Dorothy Werner, Fowler, Mich. (Sr. Celine Marie); Margaret McRae, Jamaica Plain, Mass. (Sr. M. Margaretta); Christine Scully, Jamaica Plain, Mass. (Sr. M. Clemens); Mary Murphy, Omaha, Neb. (Sr. Ellen Mary); Elizabeth Wagner, Baltimore, Md. (Sr. M. Gloria); Frances Sullivan, Dorchester, Mass. (Sr. M. Ann Joseph); Bernadette MacLellan, Indian River, P. E. I., Canada (Sr. M. Bernadetta); Mary O'Connell, Boston, Mass. (Sr. M. Joanna); Ann Robinson, Jersey City, N. J. (Sr. M. Rose of Lima); Ann Casey, San Francisco, Calif. (Sr. Theophane Marie); Margaret Hall, San Francisco, Calif. (Sr. M. Frederica); Lucy O'Neill, Jersey City, N. J. (Sr. Emily Marie); Mary Reilly, Philadelphia, Pa. (Sr. M. Rose Carmel); Gladys Shader, Troy, N. Y. (Sr. M. Alicia); Elizabeth Mattern, Grainfield, Kansas (Sr. Eileen Marie); Mary Lechthaler, New York City (Sr. Miriam Carmel); Margaret Hart, E. Lansdowne, Pa. (Sr. Catherine Marie); Loretta Bangs, Somerville, Mass. (Sr. M. Magdala); Margaret Berkeley, Brighton, Mass. (Sr. M. David); Helen Carney, Somerville, Mass. (Sr. Veronica Marie); Evelyn Farrell, Montreal, Quebec, (Sr. M. Evelyn); Margaret Brachtesende, St. Louis, Mo. (Sr. M. Amata); Agnes Jackson, Mansfield, Ohio (Sr. M. Rachel); Hildegard Moss, Los Angeles, Calif. (Sr. Anna Mary); Tekla Mandel, New York City (Sr. M. Hedwig); Nora Mooney, Long Island City, N. Y. (Sr. M. St. Gabriel); Helen Scully, New York City (Sr. Helen Marie); Mabel Beauvais, Worcester, Mass. (Sr. Joan Miriam); Florence Rogers, St. Paul, Minn. (Sr. M. Jordan); Helen Carter, Norwood, Ohio (Sr. M. St. Catherine); Alma Puthoff, Dayton, Ohio (Sr. Marie Juliet); Olive King, Burlington, Vt. (Sr. M. Natalie); Margaret Unitas, Pottsville, Pa. (Sr. Anthony Marie).

**The MAJOR SEMINARY at Maryknoll (Ossining), New York, is prepared to receive young men who have the sacred ambition to save souls, preferably the souls of pagan people in far-off lands.**

**Requirements are: strength of mind and body; humility; a spirit of sacrifice and of prayer; at least average talent, the higher the better if judgment is good; and the equivalent of a six-year course in Latin (with the usual accompanying studies). No charge is made for board or tuition at the Major Seminary.**

**PUT MARYKNOLL IN YOUR WILL**

## Over the Homeland Circle

**B**EFORE the present year had far advanced the Maryknoll Superior made a visitation of his flock on the Pacific Coast. He was able to report very gratifying progress along the line.

In **Seattle** he found a well-filled kindergarten and the first three grades of a school for Japanese, thriving under the care of Maryknoll Sisters. He also met an interested group of Japanese adults, mostly men, who gather weekly for instructions from Fr. Murrett, and who have also formed a St. Vincent de Paul branch among themselves. These people are earnest, and are the nucleus of a fine development.

Much will depend, however, on the school which has reached its capacity. This school is at present conducted in the few rooms of a small cottage. Bishop O'Dea, always the father, urges a permanent school and a chapel for this Japanese flock, but at present neither the Bishop nor Maryknoll can finance the project, while the Japanese themselves, though willing to help as their means permit, are powerless. We await the Providence of God.

At **Los Altos** where our second Preparatory College has been set up there are, of course, many needs, but there are friends, too, and little by little we hope to complete the structure. It is even now substantially built, thanks to many benefactors, but, above all, thanks to a generous gift which came through the interest of the late Fr. McQuaide of San Francisco and encouraged us to start this branch. There is as yet only a small group of boys, some fifteen, at Los Altos, but they are advancing in "wisdom, and knowledge, and grace". When the college is finished it will accommodate sixty and more with some "push-overs".

Fine youngsters are making inquiries about "next year". We shall be glad to correspond with any boys who have a zeal to serve God, and are not afraid to make sacrifices to prove their love for Him.

While at **San Francisco** the Superior made a visit to the old Franciscan mission **San Juan Bautista**, now



SOME OF OURS AT SEATTLE

*Sister Mary Gemma with a group of her promising pupils, all Japanese*

directed by Maryknoll at the request of Bishop MacGinley. The Superior arrived on Sunday just in time for the late Mass, and he was pleasantly surprised to find the congregation, some one hundred and fifty, lined along the famous old cloister. Later during Mass he addressed the people, and that afternoon he discussed with Bishop MacGinley possible developments. No one can leave **San Juan Bautista** without loving the place, and we are certain that the Superior of Maryknoll has a warm place in his heart for this "youngest child", even if it is not located in heathen soil!

At **Los Angeles** the Superior said he felt almost like a grandfather, and as he looked out on the Japanese, children and grown-ups, who had gathered in the school hall to receive him he felt that the Japanese work had taken firm root.

The school has some three hundred and thirty pupils—nearly all Japanese. It has been under Maryknoll direction since 1920, and its graduates are now studying in the high schools of Los Angeles or earning their livelihood.

Young men and young women whom the Superior met this year were little tots when he first saw them, yet here



PAST GRADUATES OF THE MARYKNOLL JAPANESE SCHOOL  
IN LOS ANGELES

*"Two of them, one a Chinese, the other a Japanese, gave an imitation of two money-loving Hebrews conversing in a Yiddish accent."*

**STRINGLESS GIFTS ARE BEST**



they were, entertaining him as "to the manner born". The program was quite serious, but a broad smile spread over the Superior's face when two young men, one a Chinese, the other a Japanese, gave an imitation of two money-loving Hebrews conversing with a Yiddish accent.

"The Campbells are coming," he remarked aside, and he added, "the Chinese in Canton will be running 'Abie's Irish Rose' one of these days."

Bishop Cantwell is gratified with his Japanese, and so, too, are we of Maryknoll.

### MID-WEST IMPRESSIONS

ONLY one who has travelled in the Mid-West of this country can realize the splendid progress of the Catholic Church there. Atlantic Coast Easterners who have never set back their watches to Central time would find some startling revelations in the scale on which Catholic enterprises are conducted in the Mid-West. They would find not only magnitude but quality such as cannot fail to make itself felt in the development of our holy Faith.

Maryknoll from the beginning has been made aware of Mid-West conditions, and already rejoices in a goodly representation at home and abroad from practically every state in that region.

And now the day has dawned when Maryknoll will plant a branch in the hardy soil of the Mid-West, and look forward to more abundant fruit, to vocations that may be awaiting just such an opening in order to blossom for the apostolate.

The latest Maryknoll preparatory college—its third—will be located in the vicinity of Cincinnati,

thanks to the kindly interest of one of Maryknoll's most valued friends, Archbishop McNicholas. Railroad lines from all parts of the Mid-West run to Cincinnati, and it will be a convenient center for students who apply to Maryknoll from states west of New York and Pennsylvania. By a favorable arrangement made with His Grace, Maryknoll will locate near enough to the Diocesan Preparatory College (St. Gregory's) at Mount Washington to have our students attend classes in the larger college where the staff is complete and admirably equipped.

For the present Maryknoll will occupy a house on the Diocesan College grounds. Later, as in California, it will have its own "compound".

At the house in Mount Washington a Maryknoll priest will be assigned as Director.

### WANTED

THERE are boys, and a few, in this country who are fitted and anxious to be trained for the overseas army of Christ. Some of them will have little or no difficulty in satisfying their holy ambition.

Others will meet with opposition from parents or friends, even fervent Catholics, and possibly (to test their mettle) from spiritual superiors. These boys must not be lost to the service of the Church.

The proportion of priests called to the foreign missions will always be small, but it should certainly be much higher than one out of fifty—and it is hardly more than that today.

We urge prayers for apostolic

vocations, and every encouragement to generous young souls who seem to be called by God to labor beyond the confines of the homeland.

### MONSIGNOR FORD—PREFECT APOSTOLIC

MARYKNOLL has her third Mission Superior, Francis Xavier Ford, who was her first student and one of the first group of missionaries to leave for Eastern Asia.

Father, now Monsignor, Ford is a native of Brooklyn and an alumnus of Cathedral College of New York City. He is the son of Mr. A. Brendan Ford and a nephew of the late Patrick Ford, both founders of the *Irish World*.

From his father and also from his mother, who died shortly after he entered Maryknoll, Monsignor Ford inherited literary ability which has manifested itself in frequent articles contributed to the *American Ecclesiastical Review*, to *THE FIELD AFAR*, and to other publications.

After ten years on the missions, Monsignor Ford was called to Rome last November to meet his Superior in connection with the presentation of the Maryknoll Constitutions to the Sacred Congregation of Propaganda. He is now in this country making headquarters at the Maryknoll center where preparations are being made for the First General Chapter of the Catholic Foreign Mission Society of America.

Eleven Maryknoll priests and two Maryknoll Brothers work under Monsignor Ford in the Kaying Prefecture Apostolic. They are assisted in their labors by two Chinese priests.

### HELPING TO MAKE PRIESTS

If the maintenance of an aspirant missionary at the Maryknoll Major Seminary or at one of our three Preparatory Colleges appeals to you, you may satisfy this holy desire by the offering of two hundred and fifty dollars for one year. The student selected will himself assure you of his gratitude and his prayers.

The Novenas at the Maryknoll Sisters' Chapels are continuous, and requests for a share in these prayers come in daily. Any one desiring special prayers may write directly to Rev. Mother Mary Joseph, Maryknoll Convent, Maryknoll, N. Y.

## FATHER FORD WRITES ON EDUCATION IN CHINA



FIVE OF FR. FORD'S HOPEFULS AT KAYING

(Photo from Fr. O'Brien)

*These boys, who are older than they look, are really in the Preparatory Seminary which Fr. Ford and his fellow-priests have been able to construct in Kaying, thanks largely to the interest and generosity of a priest in New Hampshire*

**E**DUCATORS the world over are eyeing China wistfully. Here is a huge country, the home of fifty million children of school age, launching a program of westernized education so recently formulated as to be still mostly on paper. It is the one country of our generation that invites experimentation on a large scale.

During the past decade the British system of education has prevailed, but within the last few years American pedagogues have entered the field, and are gradually transforming the standards along American lines. Out of the turmoil one conclusion thus far can be foreseen: the old style classical school of the Empire days is doomed, and will fast disappear.

What of our Catholic mission schools? Their fate still hangs in the balance with the weight slightly against them. In so far as they adhere to the ancient methods of the Chinese classical schools so will they suffer the same end. And too many of our village schools, because of lack of funds and adequate personnel, are eligible for extinction.

But the chief danger lies in the Government's attitude toward our seminaries for the priesthood. Actuated by the scientific trend of modern education, the desire to centralize all control of schools under a departmental head,

and the materialistic concept of unreligious education, the Chinese Department of Education seriously threatens the very existence of our seminaries. Unless special legislation can be obtained to exempt our theological schools from the general law, the missions will be obliged to modify the seminary curriculum to an absurd degree.

As, however, the Government recently has manifested an inclination to proceed more slowly in such drastic measures, there is still hope that the self-imposed modifications may be effective in preventing adverse legislation; and, moreover, as universal legislation for the whole of China must perforce be accommodated to the less progressive sections if it is effective, there is still further hope of minimum requirements well within the possibilities of mission finance.

To lag behind adjustments, however,

is to invite interference, and our Catholic seminaries in China are attempting such modifications as are quickly practicable. At Kaying, for example, we have arranged our seminary program as far as possible in line with Government school requirements without subtracting from the studies demanded by the Sacred Congregation of Seminaries. Fortunately both demands coincide in many details, and the purely educational requirements of the Government program stiffen rather than weaken the program laid down by the Holy See, so that an unexpected result of Government activity will be the quicker alignment of our seminaries with the ideals of seminaries the world over. In some cases fear has compelled improvements formerly thought beyond our means.

The aim then of the reorganized seminaries in China is to equip our stu-

## LIFE INSURANCE

If you are anxious to help Maryknoll, but are unable to discover any practical means of manifesting your interest, why not consider making the Catholic Foreign Mission Society of America the Alternate Beneficiary of your Insurance? This does not mean that those for whom you now wish to provide will be deprived of anything, but, if it should happen that they die before you do, it insures the use of your money for a cause you wish to benefit.

SPREAD YOUR FAITH

dents with an education equivalent to that given in Government schools, in addition to giving them the special knowledge requisite in students for the priesthood. This entails courses not only in Latin and Greek, history and the Scriptures, but also in higher mathematics, physics, chemistry, and modern languages, besides the mother tongue.

It is a large program for understaffed missions, and its successful accomplishment will make further demands on our western seminaries to provide suitable faculties. The day is past in China as elsewhere when the native clergy must be content with an essential minimum. To be leaders of their people and in turn founders and supervisors of modern parochial schools, the Chinese clergy must be superior to the educated Chinese laymen. The outlook of the Church and of education is always to the future; both must be seers to meet unborn situations.

At any rate, China presents to its missionaries problems in education just as acute and fundamental as may be found elsewhere; and the enormity of the result in China for the future of Catholic ideals is worthy of our thought and prayers.

If you cannot give your own boy to the Apostolate of Christ, why not help to train another's boy? Two hundred and fifty dollars a year will do this at our Major Seminary, or at one of our three Preparatory Colleges.

### NOTED

**KENNETH SCOTT**, Latourette, a professor of Missions and Oriental History at Yale University, has written "A History of Christian Missions in China". This book, the work of a Protestant, is quite impartial and well worth a careful reading. It is published by Macmillan of New York.

A new Catholic magazine, the *Mission Call*, has appeared in Champaign, Illinois. It is edited by the Society of the Sacred Heart. We welcome our new contemporary, mindful always that "to those who love God all things work together for good".

### THE PASSIONIST SACRIFICE

When on Sunday morning, April 28, word reached Maryknoll that three American priests of the Passionist Order had met violent deaths in China, a thrill ran through the community.

These young missionaries were known to some Maryknollers, and as the relationship of the Passionist missionary with our own men has been cordially fraternal there came at first a sense of loss.

This was followed by an envy—let us call it holy—and a desire to congratulate the Passionist Fathers on having given to God the first American priests to shed their blood in China for the love of souls.

The entire mission effort of American priests in China must benefit by this libation; and we who in security watch from a distance will surely find our sympathy for the missionaries quickened by this tragic event.

That Sunday we of Maryknoll prayed for the souls of our slain confreres, and at the close of Benediction a full-voiced *Te Deum* went up to God.

In the recent death of Rev. Joseph G. Cushman, pastor of Holy Trinity Church, New York City, the mission cause lost a great friend. Father Cushman's parish has always been a staunch supporter of the Society for the Propagation of the Faith, and he was devoted to that great mission aid organization till the end.

Anna is a Brooklyn girl of tender years. Through the influence of a Catholic young lady, Anna attended a parochial school. Now, by means of Chinese catechisms supplied by Maryknoll, she is converting her father, mother, and two brothers. The father has sent a letter to his eldest son in China, asking him to listen to the words of wisdom which will fall from the mouth of the "honorable spiritual father" who will deliver the note to the son. And all this is coming to pass because a zealous Catholic American girl took an interest in the daughter

of a poor Oriental laundryman.

The call from Bishop Dunn for a Rest House at Sancian Island met with a generous response, as all who know the Bishop realized that it would. The gatherings, "pressed down and running over", have by this time crossed the Pacific and reached the Vicar-Apostolic of Kongmoon, who will be glad indeed at the prospect that now opens for him and for his hard-working priests. Maryknoll is keenly sensible of Bishop Dunn's interest so substantially manifested, and we at the Center add our thanks to the expression of gratitude that will go to him, and through him to the benefactors who have made possible a Rest House where Xavier died.

One of our seminarians finds that there have been *eleven million conversions since the beginning of the nineteenth century*; that there are about *nine hundred million pagans unconverted*; that at the present rate there is an average of *two conversions a day*; and that, on this basis, it would take nearly one hundred and three thousand years to convert the world.

The seminarian is not discouraged, but he sees better than ever the need of fostering vocations, and of backing the Catholic apostolate with alms, spiritual and temporal.

Somebody asked us recently if "conditions in Catholic missions of the West are worse than those in pagan China".

*That depends!* What is the "West" in these United States? Ohio, or Kansas, or California? And what particular missions in this country are harder than missions in China?

If comparisons must be made, let us admit our belief that there are missions in the United States that call for greater hardship than do some missions in China, *but it all depends* upon "where" on both sides of the Pacific.

Try us again with an easier one

SUBSCRIBE FOR A FRIEND



## Graduation Exercises in Kochow, China

By Rev. Adolph Paschang

HAVING weathered the blasts of abuse by which the Bolsheviki thought to sweep us off the map of Kochow, we closed the latest school year with graduation.

At the call of the announcer, we gathered in the class hall. This announcer is an important figure at every public meeting. In a loud, nasal drawl, he calls off the routine features of the program, telling the band when to play, the audience when to stand, when to sit, and so on. At his word, the drum and bugle corps beat and blew out the opening number which made the roof tiles rattle. Then we bowed to the floor, the graduates bowed to the principal, and we all bowed to each other. This

mutual bowing accomplished, the students were requested to sing the school song. The effect was not highly musical. They made a better start on the second stanza, but were wrecked on the words.

We were then ready for business, and a student went to the rostrum to state and comment on the purpose of the meeting. Another student arose and, from a red paper, delivered in an impressive tone the very elegant congratulations and felicitations which the non-graduates tendered their elders. One of the graduates read the reply of thanks from another red paper.

The announcer now stepped down, and the blackboard came into promi-

nence. On it was written the name of someone in the audience who was thus invited to make a speech. Epiphanius Yip, the principal, responded to the call, and, in his usual eloquent manner, gave a worth while talk on Learning and Study. Then my name appeared on the wall, and I said my little say. The several other gentlemen invited to speak merely rose in their places and begged to be excused, bowing their thanks. They received more applause than we who orated. A subdued giggling was noticed among the junior audience when the lad at the blackboard became "stuck" in writing, with an unusual character, the name of one of the speakers. Another student stepped up,



(Photo from Fr. Paschang)

AFTER THE GRADUATION

Fr. Paschang with three of his professors and his senior class. Note the Chi Rho, the Maryknoll symbol, on the flag

SUPPORT A CATECHIST

took the chalk, and saved the ceremonies.

One of the graduates then took the floor for a speech peculiarly Chinese. He said that, although he was being graduated, he did not know anything yet. He hoped to go to High School, but on account of his own stupidity and the poverty of his family, he feared it was a vain hope. Therefore, he appealed to our kindness and generosity, and begged us to find some way of helping him continue his studies. This boy was actually the head of his class and not at all poverty-stricken; but it is a great compliment to ask a Chinese to help you acquire an education, for you thus honor him as a patron and promoter of learning.

Another graduate rose and told his fellow-students to remember always their debt to the good Catholics of America who, by contributing to the support of the school, made their education possible.

The enemies of Christianity in China, he said, claim that it is using education to pervert Chinese civilization and ruin the nation. He pointed out that Christianity is trying to make up for the defects of Chinese civilization, and is one of the few powers that can save the nation from the ruin to which the anti-Christians are driving it.

This youth having stepped down, the announcer called for another song. Then, with a flourish of trumpets, the audience was scattered.

And that night! That night, as the moon splashed silver on the broad banana fronds, and the air was sweet with the odor of roast pig sizzling over the coals, the Faculty were the guests of the graduates at a many-round banquet.

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Readers of *The Field Afar*, as members of The Catholic Foreign Mission Society of America, share in many spiritual favors, among others, in over six thousand Masses, and in the labors of all Maryknoll missionaries. These spiritual favors are quite distinct from those generously allowed by the Pontifical Society for the Propagation of the Faith, an entirely separate organization, but one to which we urge all of our friends to belong.

## About Native Sisters in China

By Rev. Robert Sheridan

IT has been my good fortune to see Chinese Sisters in action on various missions. One who comes to mind is a young Chinese Sister who received her training at Maryknoll. Sister Mary Bernadette should have a biographer who can appreciate spiritual values. Those of us who were at Loting, where Sister M. Bernadette spent herself so generously, know the affection the young orphans had for her, and appreciate fully what she did for abandoned tots. Sister Bernadette at her work in Loting was a sermon without words, drawing with Christlike magnetism young souls to a love of God. Today a visit to the orphanage at Loting will reveal childlike admiration and love for the "big Sister" who, though dead in Christ, lives for the outcast babes. Sister Bernadette is with God; may China be generous in giving other daughters of like spiritual stature and power!

Today we have a goodly number of Chinese nuns actively engaged in mission work. One joined the Church some ten years ago, and by so doing cut herself off from a respected family. She has today the title of "co-foundress" of a young community of Sisters from Canada, America, and South China. I have often said Mass at the convent where she is stationed. Faces and hearts that speak to God cannot long keep the secret, and this Chinese mission Sister when in Chapel is a picture too sacred for words or pen.

For some of our work in the interior we have secured the services of two Chinese religious from a convent in Canton. We wrote our request to the Mother-House, and one morning the mailman brought a red striped envelope containing a reply. After removing a bit of the verbiage, we found amid the most effusive language the information that Sisters Magdalen and Charles would be glad to risk their lives in the Loting sector.

The "water feet" (passage money) was deposited, and we signed on the dotted line, whereby we agreed to supply rice, shelter, and incidentals. A steamboat in Canton tooted its whistle, and a few days later Sisters Magdalen and

Charles knocked at our front door. Questions and answers followed in rapid succession, and I was made to feel that *perhaps* I knew something of this Chinese language.

There was a ceremony of initiation. Plans followed for the departure of the Sisters to an out-station where they would instruct the women. Chairs were bargained for, and the human Pullmans came around the corner at scheduled time. A priest was off with the party to see how some interesting bandits might be interviewed.

While the small group was proceeding along their twenty miles of road, over mountains and through lonely passes, there came from the opposite direction a party of men with anything but respectability written on their countenances. The Sisters stopped, and allowed a colloquial expression like "horrors" to escape them. When the unwelcomed came within eyeshot, Fr. O., with the most imposing gesture, placed his right hand on something in his hip pocket; in America, there might be a double interpretation for such an action; in China, it generally means that a "shooter" is in the neighborhood. In princely style Fr. O. faced the dangerous element, ordered the Sisters to pass along, and looked daggers at the other party, while he clenched the invisible something—a clean handkerchief. Ten minutes later, Sisters and priest had reached their destination.

The Sisters entrenched themselves. Soon they could tell with simple Oriental charm of having a habitation for themselves—a loft, no more, where they were by themselves and to which they applied the word "home". Days passed. Women sought out these consecrated virgins, and when Christmas came around we had the first contingent of converts from a field opened up by Fr. McShane. The pioneer of Loting had hoped for Chinese women to help instruct catechumens; from his place in Heaven he sent not only catechists but Chinese Sisters, the fairest flowers of Chinese Catholic womanhood.

For those interested in one phase of mission finances, we might say that in

SPREAD YOUR FAITH

securing these Sisters we take on ourselves the obligation to raise ten dollars monthly and to turn the same over to the Sisters for their sustenance—rice and cabbage. Strange as it seems, the Sisters cannot spend ten dollars on the upkeep of two, so they asked the Father what ought to be done with the extra pennies that remain each month. To answer such a query we had to consider the fact that these Sisters have taken the vow of poverty. Fortunately, the Sisters needed some slippers. Their "religious habit" consists of trousers—the ordinary dress of Chinese women. We took it upon ourselves to select, purchase, and present enough cloth, thread, and thimbles for the making of a new "habit"—all this from the month-

ly wages of *ten dollars gold for two*.

The Sisters have already had some unusual experiences. A catechumen became sick, and after many Chinese doctors had done their worst was ready to die. The family heard the news, and bought the coffin; relatives prepared for a funeral feast. Then, as a court of last appeal, a sorrowing parent sought out the Sisters with the request, "Koo Neug, ask God to help us because you know what a calamity it would be for us if this, our only boy, were to die!" The Sisters visited the home of the dying man who had not spoken for two days. They asked him if he wished to be baptized, and by a violent effort he made his desire articulate. They then baptized him, and he immediately began

to get well. A few hours later, he arose from his bed, and wished to go in person to thank the Sisters. To say that the whole town was astir is to tell but a part of the truth. When a similar case happened a short time afterward to a baby boy, the whole section repeated the incident. God was evidently answering fervent prayer.

In another village of the Maryknoll mission, one of the Chinese Sisters baptized an aged woman, the only Catholic in the clan, just before death claimed her. The day came for the funeral, and she was to receive a Christian burial. But there were no Christians in the village. However, Catholics can travel, so the American priest, two Chinese



(Photo from Fr. Cairns)

WHEN THE CINCINNATI MONSIGNOR CAME TO TOWN  
Fr. Cairns, Rt. Rev. Msgr. Frank A. Thill, National Director of the Students Mission Crusade, and Bro. Albert at one of Fr. Cairns's mission stations in South China

**PRAY FOR MISSIONERS**



Sisters, and a dozen Christians arrived at the home of the deceased.

The village was large and wealthy. In the public square posters told of China's being throttled by the foreign devil; other placards represented Christianity as dying, killed by the Communists. The Russians, too, had the stage at the time, and antireligious propaganda had been circulated everywhere. Into this den of manifold antagonisms went the priest, nuns, and Christians. Prayers for the departed had been said, and preparations had been made to bring the coffin to the courtyard for the final blessing, after which the procession to the grave would take place. But something happened. Certain relatives of the aged lady had disapproved of the Christian burial, and some of the younger men in the town wished to cause a stir.

The coffin had hardly been brought out when four or five young fellows began to insult the Christians, centering their attack on a little Chinese Sister. Others joined, and the devil had the floor. One fellow made an attempt to smash the cross at the head of the coffin, but he reckoned without a Chinese Sister, who withstood that mob like a charmed person. There were rapid-fire answers, fearless thrusts—and a sulking crowd withdrew.

Today there are Chinese Sisters in

### A STORY of LIFE and PROGRESS

The story of Catholic missions is not a finished tale of the past. Today, as nineteen centuries ago, apostles are striving to teach all nations.

What these present-day apostles are doing, what lands they are living in, what peoples they are working among, and what results they are achieving, are revealed in the wealth of mission material assembled in the Lateran Mission Museum in Rome.

This material is presented graphically in a book by a Maryknoller in Rome. In addition to the text and photographs, there are valuable charts of recent mission statistics. The manual is an interesting and instructive one for the home, the Circle, or upper grades in Catholic schools. Ask for

### A WINDOW ON THE WORLD

Now ONE DOLLAR, Postpaid

many activities of the Church, Chinese Mother-Superiors, and Mother-Foundresses, even contemplatives.

In school work, Chinese Sisters are numerous. Amid the shouting of the Chinese classroom, we find the calm young teacher, the best of maidenhood, exemplifying every Christian virtue. With the renewed efforts of the government to put the school system into Chinese hands, Chinese Sisters of today may well be able to take up the reins tomorrow.

Every missionary in the Kongmoon vicariate—and elsewhere in China—knows the value of Chinese Sisters, and we in Kongmoon are anxious to set up a community of them. We have the land for the necessary buildings, but

when we open the doors, and shout in our sweetest Chinese, "yap lai la!" (Come ye one and all!), we shall have need of some assurance of support. There will be no difficulty about applicants for our new community; vocations among Chinese girls are many.

Once we fill the house, we shall look around for the price of rice and such incidentals as help to keep soul and body together. Boards for beds are cheap, bowls for the rice are not expensive, and the price of tea has not soared too high of late, but we shall have to spend one hundred dollars per year on each Chinese postulant. The cost for the "upkeep" of a Chinese Sister is small in comparison with her worth.

Here is a suggestion. In the homeland there are young women who would like to "take the veil", but circumstances interfere. To such, the opportunity to sponsor a Chinese Sister is here; a portion of each month's salary would be sufficient. Some eight dollars each month—the price of a new hat, a tennis racket, a new tire, a few taxi fares—could furnish a Chinese Sister with her daily rice and cabbage, and three planks to sleep on after a weary day. Just imagine how fine it would be to have a personal representative, a delegate in China, to seek out souls, to bring the story of Christ to those who after twenty centuries know not that He died for them! This golden opportunity awaits some who would gladly be here themselves, but for reasons known best to God must stay at home.



A MARYKNOLL NATIVE SISTER

*Sister Mary Agnita is now working among her people in Korea. Among the Maryknoll Sisters there are two Koreans professed, two Japanese professed, a Chinese and a Japanese novice, a Chinese and a Japanese postulant*

**READ MARYKNOLL BOOKS**

## HERE AND THERE ON THE MISSION FIELD



THE CHINESE GOVERNMENT'S MIDDLE SCHOOL AT SUNNING  
*"When you leave the collars next week, ask 'John' if he knows Sunning, and watch his face twitch. Practically every Chinese laundryman in this country comes from that district."*

A LIBRARY Exhibit, the first of its kind, was held recently in Canton, China, at the Sun Yat-sen University, and it drew nearly nine thousand visitors.

Congratulations to our Vincen-tian confrères on the escape of Fr. Young from Chinese bandits. His experience was a difficult one, and we hope that there has been no unfavorable reaction in his health.

It is with a sense of personal loss we read that the Venerable Archbishop Aelen of Madras had passed to his reward. Archbishop Aelen was one of several missionary bishops who, from its start, took a special and a warm interest in the development of Maryknoll. Letters were regularly exchanged, and the passing visit of the Maryknoll Superior to Madras in 1922 is today a most pleasant memory, thanks to this hospitable prelate. Archbishop Aelen resigned his See not long ago, but continued to reside in India. He often expressed the hope that Maryknoll priests would some day assist in the evangelization of that great country, and very recently he wrote to the Maryknoll Sisters about a work that was very dear to his heart, and for which he sought their co-operation. We ask prayers for the soul of this devoted prelate.

A growing number of American prelates and priests are registered as round-the-world travellers, but few, if any, have seen as much of mission life in China and

Japan as did Bishop Dunn, with his companions, Frs. Cushman and McDonnell, and later Monsignor Thill, of Cincinnati.

We have listened with special pleasure to their experiences, because we know that too often the traveller who sees only the ports, usually under the eyes of a professional guide, carries away wrong impressions of mission conditions.

Should you, or any of your friends, be passing near a Maryknoll house—in Rome, or on the Pacific Coast; in Honolulu, Hong Kong, or Manila; in Kongmoon (hardly a possibility for the average globe-trotter); in Dairen, Peng Yang, or Yeng You (Ko-

rean stations)—drop in for a little chat.

If you need further directions before leaving the home nest, write to our Travel Bureau.

## YOUR LAUNDRYMAN

You see on this page a photo of a new Middle School (public) at Sunning, in South China.

Your laundryman, if he be Chinese, has probably helped to pay for it, because practically every Chinese flatiron handler in this country comes from near Sunning.

When you leave the collars at his store next week ask "John" if he knows Sunning, and watch his face twitch.

Sunning is in the Maryknoll section of South China, and when America-bound Chinese leave for their steamer at Hong Kong, they take a smaller boat from Kongmoon, just in front of the Maryknoll compound, the home of Bishop Walsh, his priests, and his young seminarians.

The school photo will let you know that things are moving in China, and that its present low percentage of educated natives will soon rise. China is at a turning point, and now is the acceptable time to impress upon open minds the truth of Christ.



CORPUS CHRISTI IN JAPAN

*This photograph of the procession in Tokyo was sent by Fr. Tibesar who took part in the ceremony*

PLEASE RENEW PROMPTLY

## THE FIELD AFAR

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TO THOSE WHO LOVE GOD ALL THINGS  
WORK TOGETHER FOR GOOD

LETTERS from overseas tell us that today education is the pressing need, and assure us that Catholic missionaries are doing their best to meet it.

In some countries, notably China, the people are making great sacrifices to acquire knowledge. Church authorities, stimulated from the Center at Rome, are raising the standard required for aspirants to the priesthood, and are providing means for adequate training. Catechists, too, are receiving closer attention, and young Catholic laymen are being encouraged to pursue higher studies than heretofore.

THE materialistic viewpoint of public school education in China is causing our missionaries much worry, and the strong craze to unify every activity under the direct control of governmental departments is proving a menace to the weak system of newly established mission schools throughout China. The danger has prompted energetic measures, and the Apostolic Delegate has formed an educational committee to attempt some arrangement by which our Catholic students in Catholic schools may be guaranteed liberty of conscience.

The Bishops of China have still ahead of them the battle waged by Catholic America during the past generation. May God the Holy Ghost guide the movement that will mean so much for the growing generation of Catholic Chinese!

WE must not forget in judging China that until a very few years ago hardly more than five per cent of her people could read and write, and that even today, although a mass education movement is in progress, only one out of ten can follow intelligently the course of events at home or abroad.

Gradually, however, the Chinese are beginning to realize this deficiency, and undoubtedly the proportion of illiterates will soon be lessened. In the meantime material progress is evident along many lines, not the least important being improved means of transportation.

Maryknoll missionaries, by the way, are benefiting greatly by newly constructed roads that now save them days and weeks of travel in the course of a year.

For whosoever will save his life shall lose it: and whosoever shall lose his life for My sake and the Gospel, shall save it.—St. Mark VIII: 35.

THERE is a movement toward the introduction of mission ideas into our Catholic education. This statement will perhaps surprise some good people who might have thought that Catholic education should always have included mission ideas, and so it should. But we do not believe in worrying over lost opportunities. Today and tomorrow are ours, and it is gratifying to hear that the mission note is sounding in the classrooms of our schools and colleges.

Why not *souls* in place of *dollars* in the arithmetic class? At least occasionally souls can occupy the young minds when the little heads are bent over additions and multiplications.

### AND THEN WHAT?

Graduation days! And then, what lies beyond? Ask the Holy Spirit to guide and direct you and yours. And remember that God will not be outdone in generosity.

And why not put life into geography lessons by telling how Father William went from Cincinnati into the province of Kwangsi, South China, and how Sister Katrina managed to get from Hoboken to Lake Victoria Nyanza, in the heart of Africa? What opportunities we lose!

COMPARISONS between home and foreign missions should be tactfully made, if at all. In the Church of Christ there is no real distinction. *Woe to us if we do not evangelize!*

To win a soul abroad cannot but bring back to the homeland graces for the conversion of a soul here. To labor for conversions here will stimulate zeal for conversions everywhere.

Nothing pleases a zealous missionary in the foreign field more than to learn of successes in the homeland. Such news is as a seal of approbation on his own work. It makes him feel that he has contributed his share toward the conversion of his country to the true Faith.

THERE are two red-letter days in the Maryknoll calendar for June. The first is the Feast of Saints Peter and Paul, June 29th, which this year marks the eighteenth anniversary of Maryknoll's foundation.

On that date in 1911 the founders of the Catholic Foreign Mission Society of America, sent to Rome with credentials from the American hierarchy, were there commissioned to organize in the United States a society and seminary for the foreign missions. Since then the anniversary has been joyously observed not only at the Center but in every Maryknoll house.

PROMOTE OUR LORD'S INTERESTS



The second red-letter day is Corpus Christi, a day dear to the heart of every Catholic and an inspiration to the missionary whose aim in life is to multiply tabernacles and communicants in lands that have not known the Son of God.

The King answering shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me.—St. Matt. XXV: 40.

**M**ANY a parent is debating just now the relative value of high schools and colleges. All sorts of reasons for and against a particular institution of learning are marshalled by interested friends. The boy himself is not an impartial adviser, neither are relatives who aspire socially.

If there is any period in life "when a feller needs a friend" it is now at graduation time. Thrice blessed is he if his parents insist on a Catholic higher education: he will develop along God's plan in wisdom, and grace, and understanding. It is a serious matter to jeopardize the salvation of youth in any way but deliberately to place him in un-Catholic surroundings is to run a great risk. There is little or no justification in the present development of Catholic high schools and colleges to warrant exposing our Catholic youth to the theories of non-Catholic philosophy.

**T**HE Pacific Ocean is five thousand miles wide, and impressions wafted across it are almost bound to suffer a sea change. Much news, quick news, but how about good news? A fine performance in enterprise is our foreign news service, but is the net result of it all to the average reader anything more than a headache?

The problem of conveying correct notions about strange countries is probably incapable of solution. Newspapers exist mainly to record happenings, whereas the character of a people is not un-



TO RESTORE ALL THINGS  
IN CHRIST  
*The peace of Christ in the Kingdom of Christ*

usually seen in spasmodic bits of sensationalism. The very people who are judged thereby are themselves as a rule the greatest sufferers and the chief mourners in these bizarre incidents which are not so much their fault as their misfortune.

Missioners ask that the people among whom they labor be judged kindly, if at all. Most races of people are found to be about like ourselves, a mixture of good, bad, and indifferent, with the general mass blundering along in some fashion toward a measure of betterment. All they really ask from the world is a bit of peace and prosperity. What they ask from us while they struggle to attain it is less ridicule and more sympathy.

Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold and shall possess life everlasting.—St. Matt. XIX: 29.

**M**AY the fire of Pentecost inflame Catholic hearts the world over to win other souls to Christ!

**W**E American Catholics are a "strange lot" after all. We are supposed by many to be incessantly at work trying to pull "into the

meshes of the Church of Rome" unsuspecting men, women, and children of all beliefs and of no beliefs, when in reality those who know us best and watch us most closely note with surprise that the effort we make to convince others of the beauty and value of our faith is weak almost to indifference.

Among Americans there is something disagreeable about the word "proselyte", while "propaganda" suggests lobbying, commercial enterprises, and red flags. The unfair advantage which certain non-Catholic organizations, supplied with adequate means, have taken to turn impoverished families, the children especially, away from the faith of their fathers has awakened so much contempt among right-minded people that Catholics themselves seem afraid to broach the subject of religion to their fellow citizens.

Yet "woe to us" if we do not evangelize.

We know that we possess the truth as revealed by Christ and as taught by the church that He established. We know His mind—and the promptings of His heart—that the Gospel shall be preached "to all nations", to every creature. We profess to love Him—and we doubtless do love Him—but not enough. When we love much we wish others to admire the object of our love. If our love for Christ be strong we should be keen to have others love Him.

#### THE MARYKNOLL ANNUITY

A word to you who would have the Foreign Mission Society of America benefit after death by your present thoughtfulness.

Suppose you desire to leave to us a certain sum, which is now lying in a savings bank, or elsewhere, and drawing interest which you need. We are in a position to accept your gift now, agreeing to turn over the income to you during your lifetime.

Send for our Annuity leaflet.

MISSIONS NEED SCHOOLS

# A MARYKNOLLER JOURNEYS

*Experiences of Rev. Bernard F. Meyer, Superior of the*



*(Photo from Fr. Meyer)  
Entering the mountains in quest  
of souls*

**E**VERY missionary speaks of his "visitations". They are one of his most essential duties. As a rule the great majority of the Christians are too far away from the central Chapel to attend Mass there. True, an attempt is made to get them in occasionally; for example, at Christmas, Easter, Pentecost, and the Assumption. But one cannot expect the women and children to travel great distances.

The time and method of these visits to the Christians of a district vary in different parts of China. They depend upon climate and local conditions, as well as upon the mission's stage of development. For instance, one does not go in planting time nor in the harvest season; in South China, a visitation is never made during the heat of summer. In some places the Christians are scattered in small groups or even single families; in others they cluster about a chapel, where the priest may take up his headquarters for several days, and conduct a short "mission" much like those held in our parish churches at home. The Pingnam District, however, has not reached this latter stage, so that the following chronicle will be almost entirely that of "one-night stands".

Time and conditions at Pingnam permit me to make the visitation three times a year. There is much to be done with each group of Christians in order to equip them spiritually for the months that will intervene before the next visit.

I intended to begin this trip immediately after Christmas, but there were delays—unfinished construction work at home, the holidays of the Chinese New Year, and the news that the bandits were proving troublesome in the mountains. By the end of January, however, I was "all set".

The baggage for such a trip consists of two light baskets of woven bamboo; in one are placed the Mass equipment and some medicines, together with medals and rosaries; in the other my clothing, books, camera, and some candy for the children. I also carry a heavy Chinese quilt, made into a sleeping bag, which is rolled up in a canvas cover, and placed on top of the lighter basket. I formerly wore leather shoes for walking, but I found them heavy and unsatisfactory when one had to wade, day after day, through mud, or cross bridgeless streams. So I have now adopted the Chinese sandals, made either of hemp, rice straw, or cloth, with either a cloth or a rubber sole. When the road is dry, socks may be worn with the sandals.

*February 1*—We have a walk of seven miles to Szekai, where our reception is polite enough but not so warm as we should like. Last year two or three families of this village gave their names as catechumens. They did not seem too promising but were put on the list of those to be visited.

Mission work holds many surprises, and one of them is the fact that, though the first converts in a section are sometimes fickle and not of the best quality, yet a flourishing group of devout Christians is likely to spring up. The explanation lies in the fact that those who first come to us are, at times, of the restless type, constantly seeking something new, while through them we get in touch with their more dependable neighbors.

Though all had been catechumens for almost a year, only one of the group here has made any effort to study. Not so good! They listen, however, with politeness and seeming interest to a sermon in the evening and to another at morning Mass. I am giving them every chance; whether I continue to come here will depend on their response.

*February 2*—A group of people from two villages a mile or two distant came in to see us, saying that they wish to become Catholics. Their villages lie near the route already mapped out, and so we stop for a few moments at each. Four families are added to the list of catechumens. I



*(Photo from Fr. Meyer)  
Fr. Meyer with a newly baptized group—his first fruits in a difficult  
section of the field*

# RNEYS OVER NEW TERRITORY

*Superior of the Maryknoll priests in the Kwangsi sector*

learn that in this group the initiative toward joining the Church was shown by young men who have been school-mates of a boy from Szekai.

The evening finds us at Wangmuk, according to schedule. There is here a group that I have found interesting, though other missionaries evidently did not; for, though the elders were catechumens thirty years ago, and one of them was prevented from going to the seminary only by the opposition of his grandparents, succeeding missionaries of the region have not seen fit to confer baptism on anyone.

I must confess that my own first impressions were not too good, as the people possess a combination of stolidity and roughness which does not attract. They are, however, of a different stock from the Cantonese to whom I have been accustomed, and I believe the characteristics mentioned are largely racial. From closer acquaintance I have come to believe that fundamentally they are honest, and I have already baptized seven.

During the course of the evening, the man who had at one time aspired to the priesthood recounts the story, and tells how he had even run away from home in order to go. I suddenly ask, "Why don't you send one of your sons to take your place?"

"Nothing would please me more," he replies.

"May I go?" speaks up the eldest, a boy of seventeen, ready for examination for Baptism. Though he has spent only two years in school, his answers to the catechism bespeak ability; strangely, he is neither married nor betrothed—an unusual thing here for boys of his age. So it is arranged that he shall come to Pingnam to be given a trial of some months or a year before definite arrangements for seminary training can be made.

Two men come in to enroll themselves and families as catechumens; I say my breviary, have supper, lead the night prayers, and examine three young men for Baptism. All pass creditably. The host remarks that it is past bedtime, and so we retire.

I am given the only "spare room" in the house. Really it is the common workroom, and it is only "spare" be-

cause it is not already occupied by some member of the family. Above my bed are piled bamboo trays and cocoon racks used in silkworm culture. A long wooden water elevator for irrigating the fields hangs on the opposite wall. In one corner is a pile of taro tubers, and in another a basket of rice, while hoes, spades, and a crate containing a hen and her brood, brought indoors out of danger from rats and cats, complete the furnishings. The whole thing is decidedly crude, but I fall asleep thinking of one-room log cabins of pioneer days, and the homes of peasant ancestors in Europe.

February 3.—The breaking of day arouses everyone, and hot water is soon ready for the simple toilet. Afterwards, Christ, too, shares for a while the humble abode. Two sawhorses are placed on end, and a wide board laid crosswise to form the altar table. A wide strip of red calico is placed over this, to hide the somewhat rude effect before the altar stone and linens are put on.

In the sermon to these people so recently pagan, I try to follow the Pauline method. I compare the Mass to their pagan sacrifices; for example, the roast pork, chicken, and duck which each pagan family offers to the gods on certain days. I take care to praise their "good heart" in so doing, but remind them these gods are powerless. Their pagan offerings are, furthermore,

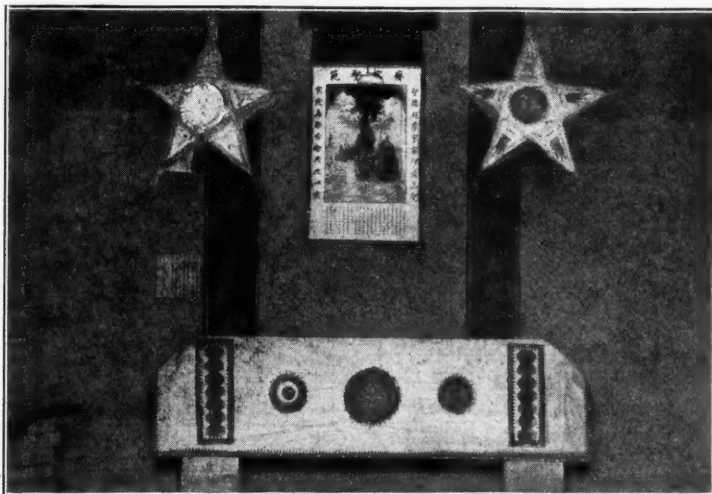


*(Photo from Fr. Meyer)*

*A little bishop of Kwangsi and his grandmother*

only ordinary food; the Mass, on the other hand, is an offering to the all-powerful God of the most precious thing in the world, namely, the Body and Blood of Christ.

I remind my hearers how they formerly considered themselves happy to have a share of the food offered to idols, and I tell them how they may now partake not of such ordinary food, but of Christ's Body and Blood. But,



*(Photo from Fr. Meyer)*

*An outstation chapel in Kwangsi—really the main room in a poor Christian's house*



I point out, since this latter is so precious, it is not shared with everyone, only with those who are especially prepared, by confession and fasting, to receive It. I conclude by showing that, as formerly they had had the "good heart" to make offerings to idols, so now they must have even greater devotion; to join the Church is not simply to leave off serving idols as some seem to think; a true Christian must be really "warm hearted" in his devotion to God.

I have preached this sermon quite frequently of late, and notice that it is appreciated by new Christians. Put in this way, the Mass is not a strange, alien thing that they cannot understand, but the Christian counterpart of the most familiar and important element of their old religion.

After my thanksgiving, I baptize the three adults who were examined last night, also a little child. This ceremony over, all the people gather to ask for medicine. I do what I can for them, give out simple remedies, and leave instructions for the treatment of more serious cases.

Breakfast follows Little Hours, and later the sun comes out long enough to let me take a picture of the old couple and a son. Two or three more prospective catechumens drop in to see us off; the match is set to a long string of firecrackers, and we are away with the people's beautiful "God keep you" in our ears.

(To be continued)

### THE CATECHIST IDEA

Get that catechist idea! A good catechist can easily mean a hundred adult converts in a year. A small parish, or even a Holy Name Society, can give strong help to our missionaries by the support of one catechist.

Adopt a catechist and get in touch with the Maryknoller who will use him. The monthly wage of a native catechist in the Maryknoll Missions of China is fifteen dollars. In Korea, where living expenses are higher, a minimum of twenty dollars is required.

### From Via Sardegna 83

OUR students in Rome find an opportunity during a weekly walk, to see, little by little, the many treasures of the Eternal City. One of them wrote recently as follows:

While returning from Hebrew class one night, we met the King's guard, accompanied by their band, coming on duty. Quite a few officers and other soldiers were walking along on the sidewalk. As we came abreast of the band an officer came up to me and, shaking me by the arm, said, *Salute la bandiera*—"Salute the flag." I had forgotten that we are required to salute the Italian flag when it passes, and the officer had to remind me. I can assure you my hat is off now whenever I see an Italian flag.

On our weekly walks we study the other side of the city, seeing the famous ruins of Imperial Rome and the Rome of the Christians. One Thursday we all went with Fr. Winslow to see the Mamertine prison, made famous by the imprisonment of Saints Peter and Paul. The word "dungeon" is the best description of the place. We were thinking of the two apostles there in chains when someone reminded us that our own Bro. Luke was locked in here one evening, while he was meditating. The

little spring, which St. Peter caused to gush forth so that he might baptize the other prisoners and the jailers, is still running.

Having been to the Mamertine prison we decided to see the chains which bound the chief of the Apostles, so we went to "St. Peter in Chains". The chains are incased in a large frame behind two carved metal doors which slide back on rollers. In the presence of many the sacristan rolled back the doors, and gave a long description in Italian. We understood a little. In the right apse of the Church stands the sepulchral monument originally intended for Pope Julius II. The central figure of the monument is the famous Moses by Michael Angelo. We returned home that night with thoughts for the morning meditation.

*I would travel the earth, O my Well-Beloved, to preach Thy Name and to set up Thy glorious cross in pagan lands. But one mission only would not suffice for me; would that I could at one and the same time proclaim the Gospel all the world over, even to the most remote of its lands. I would desire to be a missionary, not only for a few years, but to have been one from the creation of the world and so to continue to the end of time.—The Little Flower.*



"SEEING THINGS"—IN ROME

"On our weekly walks we study the other side of the city."

BACK CHRIST'S ARMY



This view of the Maryknoll Preparatory College at Clarks Summit is already out of date because the final wing has been added to the attractive structure which for the past eight years has housed aspirant Maryknollers. The new wing is nearing completion, and the chapel, which will be dedicated to St. Michael in honor of the late beloved Bishop Hoban of Scranton, will have been started before this issue reaches our readers. Friends of Bishop Hoban are invited to subscribe to the memorial chapel. The first gift, five hundred dollars, has been received from a New England priest who knew and loved the Bishop.

#### A DAY AT SAN JUAN BAUTISTA

AS many of our readers know, Maryknoll has taken over the direction of the old Franciscan Mission at San Juan Bautista in California. Not long ago, wishing to "get a line" on present day life at the old place, this request shot over the country to the incumbent: *Give us your program of yesterday.* And here is the reply:

Morning prayers, Mass, thanksgiving, a walk around the grounds, breakfast in our kitchen, a visit to the post office, holy Office, a visit to the cemetery where a new vault is being constructed by a wealthy old man, a chat with the captain of the state traffic police, a few words with the editor of the local paper, an appreciation to the electric company men, an inspection of mission with one of the town councilmen, lunch, a trip to Hollister on a few spiritual cases, a meeting there some Mexicans who had a boy in jail, a visit to leading undertaker, asking him to help find out the case of this boy from the county sheriff, so that kindness could be at

hand when needed, return to mission, visits to the sick, a trip down through the ranches, a stop at a Japanese ranch, then another at a Portuguese ranch, supper, a chat with one of the cement company men, finally, night prayers.

Whoever is assigned to San Juan, will have home mission work as well as Oriental. The Oriental work, if as successful as in Seattle and Los Angeles, should stimulate the *backsliders* to slide back to their duties, and so, with the care of many fine children who need kindness and interest in their spiritual betterment, the Maryknollers here assigned should find an interesting responsibility.

#### ECHOES FROM LOS ALTOS

SEVERAL dozen boys and young men had gathered at the San Francisco Procure to see the movies taken by Fr. Keller on his recent visit through the Maryknoll missions of the Orient.



Along the famous old cloister of San Juan the little congregation of one hundred and fifty people gathered to welcome the Maryknoll Superior on his recent visitation

#### PRAYER FOR VOCATIONS

O God of the Nations, Thou to Whom all men should bow in loving adoration, grant that from the heart of America apostles may rise speedily and in great numbers to carry the glad tidings of Thy revealed word to those who know Thee not. Amen.

READ MARYKNOLL BOOKS

A "silver screen" was taken from the linen-closet shelf marked "sheets". With four thumb tacks the "stage carpenter" secured it to the far wall of the dining room. The atmosphere was complete; the preparations were ended.

The group was especially interested in Maryknoll missionaries, and had expressed a wish to know more about their life. Quite a few of these boys have for some time had a desire to enter the Maryknoll Junior Seminary at Los Altos.

A few months later, several of the boys came to take the entrance examinations for the Junior Seminary. They had just finished grammar school.

The Church, with the experience and wisdom of centuries, has founded junior seminaries all over the world to encourage young boys to start their preparation for the priesthood at an early age.

We were happy to have these applicants, and we look forward to quite a few new students for Los Altos when classes are resumed in September.

Boys who apply are delighted to learn that as students at Los Altos for the foreign mission priesthood they will get out on the grounds to work at certain periods, and will learn not only how to manage a pick and shovel, but also something about gardening, road-building, carpentry, cows, chickens, and many other equally interesting things.

The life in a Maryknoll Junior Seminary is not all study; character building and muscle building are also important, and there are times for prayer, for study, for work, and for play. There is time, too, to learn a trade, and to practice music; and each student

is given a chance to develop his sense of responsibility by directing or managing others at work or at play.

One of the delights of the students is what they call their "cooking class". This is an all-day hike. Once a month they go out into the mountains, leaving after breakfast and returning for supper. The food for lunch is taken by horse or Ford to the spring, or creek, or mountain, and there the boys prepare it to suit their tastes. This is a way to get the knowledge of the cook-book which will help them out in China. They say the best meal of every month is the one they cook on the all-day hike.

#### LOS ANGELES NOTES

**R**ECENTLY our Japanese flock had the good fortune of hearing a mission preached to them in their own language by Fr. William Stoecke, S.V.D., who was in Japan for eleven years. It was the first time our people had ever enjoyed this privilege, and they proved in many ways their appreciation of the opportunity afforded them.

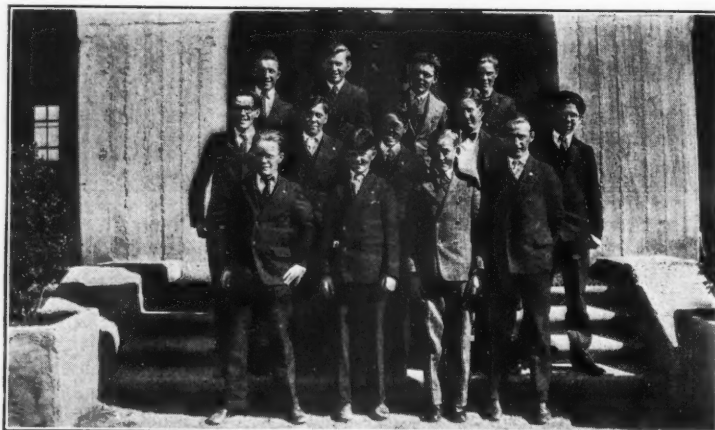
The Japanese people as a rule take little time from their work, as they believe in taking advantage of every minute. There are, however, a few occasions when they cease all work, and one of these is the day of the annual Maryknoll picnic. This year five hundred or more gathered at Griffith Park for the festivities.

The Blessed Virgin's Sodality welcomed several new members during Our Lady's month. Some of them are non-Catholics, but much devoted to the Blessed Mother. Under her protection they are safe for the Faith.

#### Back Numbers Wanted.

If any reader can supply copies of the following issues of THE FIELD AFAR, we shall be grateful. Kindly address the Publication Department.

1907: May  
1911: Feb.  
1915: Mar., Sept., Oct.  
1916: Jan., Feb., Mar., June, Dec.  
1917: Sept.  
1918: All  
1919: Jan., Apr.  
1920: Jan., Aug.



*Pioneer students at the Maryknoll Junior Seminary, Los Altos*

The annual Bridge at the Biltmore Hotel, held for the benefit of the Junior Seminary at Los Altos, attracted about one thousand friends. It is planned to devote the proceeds to the establishment of a five thousand dollar scholarship for the education of a young man for the foreign mission priesthood, and this year's party brought us about one-fifth of the amount necessary. Maryknollers are grateful to all who assisted.

#### From our Japanese School—

**T**HE graduating class held a meeting in the spring to elect officers and to decide class colors, motto, and pin. This year the children selected *Semper Fidelis* for their motto, and decided on blue and gold as their colors, blue in honor of our Blessed Mother. At present our graduates hold three of the six highest averages at Catholic Girls' High School; those who go out this

year will try to keep to the standard.

Easter brought Baptism to six of our school children, among them the prefect of the Junior Sodality. Mary's mother died last fall, and her father and two sisters are at a sanitarium building up their strength. Mary was very happy when, after nearly two years' waiting, her father gave his consent, and even promised to bring the two little sisters to the ceremony.

#### THE COVER

The cover of this issue shows a typical pupil of the Maryknoll St. Francis Xavier School in Los Angeles. The school now has more than three hundred pupils, and those of its graduates who have entered local High Schools are making good records. The picture was taken in the garden of the Maryknoll Sisters' Convent in Los Angeles. The boy was born of Japanese parents in this country.



*Undergraduates, all Japanese, of the Maryknoll school in Los Angeles*



### THE MISSION MOTIVE

TO help others to help themselves is a well-known principle of evangelization followed by the Church. European priests have done this for Americans, and we are now a self-sustaining Catholic unit. European priests are today helping Asiatics and other peoples to organize likewise, and we Americans have been called by Rome to share in this splendid task. Our young missionaries have crossed the seas, but they look forward to the day when, thanks to the efforts of present day missionaries and their successors, the souls which they will have gained for Christ shall be ruled by their native bishops and native priests.

When that day comes, these countries will have striking proof, if proof be further needed, of unselfish service as illustrated in the following incident recorded by the *Fides Service*:

Siwantze (Chihli, China)—A profound impression was made upon the Mandarin of Feng-chen, Chihli, China, when he was informed that the complete plant of the local Catholic Church at Tsi-su-mu had been handed over gratuitously by a European missionary to his successor, a native-born Chinese priest.

After admiring the church, school, and rectory, he asked the Chinese priest where all the money had come from for such extensive building. The priest informed him that Belgian missionaries had received most of it from Catholics in Europe.

"And where are these Belgian missionaries now?" asked the Mandarin.

"In the eastern section of another territory."

"And they have given you all these buildings?"

"Certainly."

"And all this gratuitously?"

"Naturally. That is the method of the Catholic Church."

"And we talk of destroying the foreigners and crushing them as enemies of the nation," said the Mandarin. "This example makes me realize that your religion is admirable. I will not fail to say so to my friends and superiors."

Tsi-su-mu is in the newly erected Vicariate Apostolic of Tsining, Chihli,

for which the Right Reverend Evarist Chang, former professor in the Propaganda College in Rome, has been named bishop.

### AT ST. PAUL'S HOSPITAL MANILA

MARY MERCEDES, a Chinese baby baptized here when in danger of death, was brought in to see the Sisters recently. Her parents are taking her back to China. Though pagans, they have become interested in the Faith since Mary was baptized, and they wished to have their other two children receive the sacrament before leaving for China. Sister Rose who has been instructing them told them it would be impossible, but she is putting them in touch with Maryknollers in

room with daisies and streamers of blue, the class color. On the arrival of His Grace, Archbishop O'Doherty, the graduation program began promptly. His Grace's secretary, Monsignor Bigland, Fr. Drought, and Dr. Potenciano, who gave an address, were on the stage, together with the graduates and some of the student nurses who sang the *Pater Noster*. The exercises were not long; they closed with an address by His Grace, and Benediction.

Each year the graduates call on the Archbishop at the Palace the day after graduation, but as His Grace is leaving Manila on a Confirmation tour, so he saw the graduates in our reception room after dinner. They appeared in pretty blue Filipino costumes.



RECENT GRADUATES FROM THE MARYKNOLL SISTERS' TRAINING SCHOOL, ST. PAUL'S HOSPITAL, MANILA

*The Misses Yadao, Fink, Andaya, Abuan, Peralta, and Tapaoan*

Kongmoon.

A Chinese woman who was with us about six weeks died not long ago. Sister Rose gave her instructions, and as she was very intelligent she understood the doctrine well. Sister Andrew baptized her shortly before she died.

The nurses' annual retreat was given this year by Fr. McNulty, S.J. It closed shortly before graduation with renewal of Baptismal promises and the Papal Blessing.

The Mass graduation morning was said by Fr. O'Brien, S.J., Rector of the Ateneo. During the day the Sisters and nurses decorated the hall and class-

The patients in the men's ward presented the three Fathers who come for confessions (Tagalog, Spanish, and English) with a spiritual bouquet. Each afternoon we would see them wending their way to chapel. It reminded us of the days when the lame, the blind, and those with divers diseases flocked to Our Lord to be cured.

If you are already a subscriber to *The Field Afar*, and feel that these pages are helping you to realize more fully the mission of the Church and the sacrifices of present-day apostles, extend this influence to others—at least to one.

ADOPT A MARYKNOLLER

# THE MARYKNOLL JUNIOR LEAGUE

DEAR JUNIORS:

This is the best month in the year for Juniors—three guesses why! Yes, it's vacation time, and I am with each of you and am sharing all your happy plans. Then there are a goodly number of my Juniors for whom the month of June will mean leaving behind grammar school days and high school days. I wish you joy and every blessing, dear friends.

The third guess? Well, it's more of a glad secret than a guess. Shall I tell? It is the wonderful call that has come to some of you, and has found a generous response from your willing, eager hearts—the invitation to give your best to our dear Lord. For some, it will mean work to be accomplished in the homeland, and for others it will be the glorious lot of going the whole way for love of our Divine Master. Yes, there are ambitions which seem to stand in the way of this loving invitation, but you are Juniors and I have every confidence that years to come will find you as generous as you have been in the past.

As you know, the month of June is devoted to the Sacred Heart. Say often, especially at Holy Communion and when you are before the Blessed Sacrament, "Heart of Jesus, I will be what You want me to be."

Yours for real apostles,

*Father Chin*

P. S.—The Maryknoll Junior League Banner didn't travel far in April—but just see its destination—the Junior Aloysians. They are Sodalists at the Academy of the Sacred Heart, 533 Madison Avenue, New York City. The Aloysians are kept busy at their sodality meetings, selecting names for the Chinese waifs they ransom. They know the worth of these precious little souls, and find joy in giving them to the Sacred Heart.



(Photo from Fr. Malone)

A MISSION BOX ARRIVES FROM THE U. S.  
Of course it was a Junior club that shipped it

## Katchy Kolumn

門

PRESENT WRITING

Chinese word for door  
Pronounced men

門

OLD WRITING

The character developed from a picture of double doors resembling a type of swinging doors formerly in common use in our own country.

### 1. WORD ADDITION PUZZLE

3-2-1-8-6-7

A holy old man of the Bible who held the Infant Jesus in his arms and prophesied over Him.

4-5-9

A title prefixed to the name of a knight.

1-2-3-4-5-6-7-8-9

A knight of Our Lord Jesus who goes to lands afar to conquer souls for Him.

### 2. COLOR SCHEME

What are the following colors?

1. The Martyr's color
2. Festive color of China
3. Color of vestments worn at Mass on Pentecost
4. The Foreign Mission Color

### 3. WORD ARITHMETIC QUIZ

First, take a map used by navigators; secondly, subtract art; thirdly, add a preposition and the indefinite article. The result will be a mission country.

### ANSWERS TO MARCH PUZZLES

1. Tibet
  2. Collars, two cents; cuffs, three cents
  3. San Juan Bautista
- Winner: Frances Kirby, St. Joseph's Academy, Columbus, Ohio.

### A FEW CONDITIONS

Sister Anna to Willy Hopeful: Willy, when you grow up would you like to be a priest and cross the ocean to China?

Willy: Sure, Sister!

Sister Anna: And stay over there always?

Willy: Y-e-p-p! But, of course, I'd like to spend the summers at home so as to get a swim every day and I wouldn't like to miss Thanksgiving and Christmas.

And Willy wondered why Sister Anna smiled.

# THE MARYKNOLL JUNIOR LEAGUE

## MARCH PICTURE CONTEST

WHITE

MAN'S

MAGIC



*First Prize Title submitted by:*  
Marion and Virginia Phelan,  
Oakland, Calif.

*Second Prize—THE WONDER BOX.*  
Robert Drew,  
Bridgeport, Conn.

*Honorable Mention—*Pauline Tarasavich, Gardner, Mass.; Stephanie Meakin, Hollywood, Calif.; Lucio Lais, Washington, D. C.; Francis P. O'Byrne, Brooklyn, N. Y.; Mary Rita Armbrust, Hamilton, Ohio; Betty Purcell, Schenectady, N. Y.

## JUNE JOTTINGS FROM THE JUNIORS

I am a member of the "Wild Rose Club". At the next meeting I am going to ask the members each to buy a brick from the card you sent me. I will try to say at least one Hail Mary for the missionaries.

*Margaret Rhode, St. Louis, Mo.*

Enclosed please find a little mite;  
Sincerely yours, James Francis White.  
My name is Murphy; it is not White,  
But White is used to rhyme with mite.

Our club is in good shape now. We are going to have a password as you told us. We are going to have a banner, and on it will be the Chi Rho that is on our pins. We will have a picture of us taken with the banner in the center, and we will send it to you.  
*Joseph O'Leary, Portsmouth, N. H.*

A nickel or dime  
Is as rare as King Tut,  
But I've oodles of time—  
Just nothing else but.  
So here's a mite for the grass  
That I cut.

Dear "Real Maryknoller"—Indeed you are such a one, and we are most happy to be your Juniors. We have a Mission Corner Committee, but you must send us some suggestions, Father Chin, right away. Can you hear us away up at Maryknoll, how fervently we pray for the missions?  
*Mildred Baron, Holy Family Academy, Beaverville, Ill.*

A sturdy young Junior named Jerry (His folks came from County Kerry) Said, "Dear Father Chin,  
Will you not take me in  
To be a real missio—nerry."

## St. Francis Xavier

### Third Prize Junior Essay Contest

From Spain came one of the greatest Saints of the Church of Christ. St. Francis Xavier, born in Spain and educated there, was once a boy like you and me. When he grew older God called him to devote his life and his talents to the cause dearest to the Sacred Heart, the salvation of souls. He gave himself gladly to that portion of Our Lord's Vineyard which in every century needs the self-sacrifice of heroic souls.

St. Francis Xavier loved Our Lord with his whole heart, and his great love led him to leave his own native land and all who were dear to him. He preached the Gospel in India, where the people became very fond of him. Francis Xavier next journeyed to Japan, bringing with him a knowledge of the Good Shepherd who died to save all men. Encouraged by the success with which God blessed his work in India and Japan, this tireless soldier set out for China where he hoped to win still greater victories for his Captain Christ.

As his ship was nearing the coast of China, Xavier was stricken with a deadly fever and landed on Sancian Island within sight of China. Here he lingered for a few days suffering great pain with perfect patience, and then God called him home to Heaven to receive his eternal reward.

He, who traveled across so many seas and braved the dangers of foreign lands, began his last trip to the heavenly

country on the second of December, 1552.

St. Francis Xavier died on a lonely Island far away from home and deprived even of the last Sacraments, and perhaps some might think that his life was a wasted life. Yet no other man in the short space of ten years ever converted so many infidels, and that is why he is called the greatest missionary since the time of the Apostles. This great missionary was not content to save only his own soul, but wished to save the souls of all men because Our Lord shed the last drops of His Precious Blood for souls.

St. Francis Xavier, the model and patron of Blessed Théophane Vénard whose life story would make a boy or girl ashamed to be stingy with God, can be compared with Moses, because after raising the standard of Christ in many lands he died within sight of his Promised Land.

*Edward Deveney, Sixth Grade,  
Our Lady of Lourdes School, Jamaica Plain, Mass.*

*Edward Phelan, of South Lawrence Mass., sent Father Chin an exciting account of a hockey game between the Boston Bruins and the Detroit Cougars. Father Chin wouldn't be surprised if Edward became a famous sports editor.*

Boys, do you plan to go camping this vacation? **CAMP VENARD** is the place. Let us send you particulars while the season is young.



(Photo from Fr. Malone)  
SOME SUNNY SHADES BUT THEY LACK A TITLE  
*Father Chin has a prize for the best title sent in before June thirtieth*



# THE MARYKNOLL JUNIOR LEAGUE

## THE VALEDICTORIAN

### ACT I

*Scene: Jack Smith's room in St. Joseph's College. It is Commencement night, just before the exercises. A group of Seniors are gathered in the room enjoying a sort of farewell party. While waiting for Johnny Williams, the valedictorian, to appear, "Canary" Muldoon, the class tenor, is trying to choose a piece for the evening's entertainment. He receives suggestions from all corners of the room.*

"Say, Canary, how about Tosti's 'Good-bye'?"

"No, no; there's too much 'good-bye forever' in that. He wants a nice quiet swan song."

"Just the thing—Way Down Upon the Swan-ee River."

"Perhaps, he could sing the Old Hokum Bucket."

"Is the quartet going to sing, too?"

"Yes, they're going to sing Together for the first time."

*(Johnny has not yet appeared. The other boys miss him.)*

"I wonder where our Johnny is."

"They say his address for tonight is a wonder."

"Yes, I heard him practicing it. It surely is a fine speech."

"Does anyone know what he is going to do next year?"

"I shouldn't be surprised if he won that scholarship the Rector was speaking of."

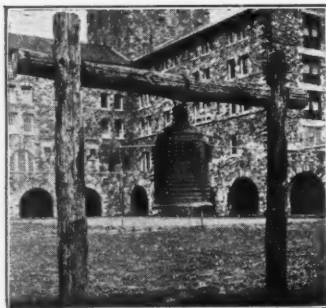
"Oh, I don't know; I think he has something up his sleeve. We'll find out tonight."

*(Canary suddenly discovers a piece he likes.)* "Say, Charlie, try this on the piano, please."

"Oh, no, Canary! You can't sing that. Try this one, Charlie."

"Go ahead, Canary, start warbling."

*(The door opens suddenly. A Sophomore tosses in a rusty camp ax and shouts, "Try this on your piano"—and then flees. The whole room pours out in pursuit except Charlie and Canary who continues his singing.)*



To raise up sterling men for God,  
Maryknoll, my Maryknoll!



While still a boy, the prophet  
Samuel answers the call to God's  
service

### ACT II

*Scene: The College auditorium. The place is magnificently adorned with the class colors, blue and gold. Friends and relatives fill the hall. Johnny Williams has just finished his address and is returning to his seat amid the cheers of his classmates and the enthusiastic applause of the audience. The Glee Club bursts out with the school song.*

"Loyal sons, O Alma Mater,  
We will always do our best  
To uphold your fame and honor—  
Love for you burns in our breast."

*(Two of the Seniors engage in conversation in the back row.)*

First Senior: "Bill, is that true about Johnny? Someone said that he isn't going to take the law course at the University."

Second Senior: "I haven't heard anything for certain, but I have my own suspicions."

First Senior: "What do you mean?"

Second Senior: "Well, I've noticed lately that Johnny has been getting lots of mail from one of these foreign mission places."

First Senior: "Aw, go away, Bill. Johnny be a missionary? Why look at all he would have to give up. He can do lots of good right here in this country without going away to some far off place. Johnny knows that charity begins at home."

Second Senior: "He knows that charity begins at home, and he knows, too, that it doesn't end there."

*(The Glee Club continues singing the school hymn—)*

"Our ideals shall be the highest  
In whatever task we do;  
Sacrifice shall never turn us  
From being loyal sons and true."

### ACT III

*Scene: The College campus after the Commencement exercises. The students are gathered around a big bonfire, and the air is filled with shouting and cheering, speech-making and singing in a send-off celebration for the Seniors.*

"Whang Bang! Clickety Clang!  
Zoom—Zoom—Zoom—!  
Sophomores! Sophomores!  
Rickety—Rack—Boom!"

"Altogether now, fellows, for a song."  
"Let's throw some more wood on the fire."

"Raw—Raw—Freshmen!  
Raw—Raw—Rawsberries!"

*(This continues for a time. Finally, someone takes up the cry—)*

"Where's Williams? We want a speech from Johnny Williams!"

*(Charley Mack, the self-appointed man-in-charge-of-affairs, jumps on a box—)* "Just a moment, boys. I have an important announcement. Canary has chosen for his final numbers 'Farewell to Thee' and 'Far, Far Away'. *(Loud cheers.)* 'Wait, wait, wait a minute; and a more important announcement—he has dedicated them to Johnny Williams because Johnny is going to Maryknoll next year.'

*(For a few seconds the crowd is struck dumb. Then someone begins a cheer. It is taken up by the others and soon the whole place rocks with clapping. Johnny is besieged by his schoolmates questioning and congratulating him, and all he can do is murmur a "Thanks, fellows." They try to lift him on their shoulders to stage a big demonstration, but he is too quick for them. He slips away and disappears towards home. Some classmates start after him; the rest continue with the cheering—)*

"Dingle! Mingle! Bingle! Tingle!  
Rip! Rah! Ray!  
Twenty-nine! Twenty-nine!  
Zing! Boom! Bay!  
Williams! Williams! Williams!"  
*(Curtain)*



Vénard—cherished Alma Mater...  
We'll be other Théophanes!

# THE MARYKNOLL JUNIOR LEAGUE

## SPEAKING OF JUNIORS

"Well, Johnny, it took that pile of Lenten responses from the Juniors and Mission Units to make me realize how our happy young family has grown, and grown, and grown!"

"Yes, Father," replied Johnny, "and to think that Pennsylvania led the list with thirteen schools! What do you think of New York and Illinois and Massachusetts coming in right behind one another?"

"I don't think about them, Johnny; I congratulate them. Have you the list handy?"

Johnny's eyes twinkled as he produced the list from his pocket. "If you don't mind, Father, I've been trying to figure out how many of the schools I could visit if I started off in the *Bluegown* and didn't do any sidetracking."

Father Chin chuckled to himself. "I suppose you'd be writing poetry all along the way, too. Let's see; just where were those schools?"

Johnny mounted an overturned box in the corner of Father Chin's office, made a profound bow, and began:

**PENNSYLVANIA**—Most Blessed Sacrament School, Bally; St. John's Convent, Bethlehem; St. Philip's School, Crafton; St. Benedict Academy, Erie; St. Michael's School, Erie; Gabriel Class, St. Joseph's Convent, Mahanoy City; Holy Family School, Philadelphia; Nativity Convent, Philadelphia; Boys of Sixth, Seventh and Eighth Grades, Our Lady of the Rosary Convent, Philadelphia; St. Mary's School, Phoenixville; Sts. Peter and Paul School, Pittsburgh; St. Ambrose's School, Schuylkill Haven; Holy Family School, Shenandoah.

**NEW YORK**—Our Lady of Victory School, Brooklyn; St. Paul's School, Brooklyn; St. Agnes School, Buffalo; St. Agnes Academic School, College Point; La Salle Military Academy, Oakdale, Long Island; Academy of the Sacred Heart, New York City; Mt. St. Ursula Academy, Bedford Park, New York City; Our Lady of Lourdes School, New York City; St. Joseph's Villa, Peekskill; St. Mary's Boys' Or-



*Our Chin Chin Cousins see to it that their garden grows*

phan Asylum, Rochester; St. Peter's Academy, Saratoga Springs; St. John the Evangelist School, Schenectady; St. Patrick's Sunday School, St. Johnsville.

**ILLINOIS**—St. Blase School, Argo; Holy Family Academy, Beaverville; Little Flower School, Chicago; Mercy High School, Chicago; Mt. Carmel School, Chicago Heights; St. Anthony's School, Chicago; St. Barnabas School, Chicago; St. Martin's School, Chicago; St. Michael's School, Chicago; Providence High School, Joliet; Mission Unit, St. Francis Academy, Joliet; St. Patrick's School, Wadsworth.

**MASSACHUSETTS**—St. Anthony's School, Allston; St. Stanislaus' School, Chelsea; St. Joseph's School, Haverhill; St. Mary's School, Melrose; St. Francis de Sales School, Roxbury; The Altar Boys, Sacred Heart Church, Springfield; St. Mary's School, Stoughton; St. Patrick's School, Watertown; St. Bernard's School, West Newton; St. Stephen's School, Worcester; Children of Sacred Heart Parish, Worcester; St. Margaret's School, Dorchester.

"Hurrah, Johnny; it's just as I thought. Little towns and big towns; first graders and graduates! Have you some more statistics for me?"

"Yes, Father," said Johnny as he jumped down from his box, "Minnesota and Ohio each have four schools on the list, and Missouri and Wisconsin have three apiece."

"That's close competition," replied Father Chin, "and all from the Middle West; call them off, Johnny; it does my heart good to

hear from old friends."

Johnny perched himself on the window sill, and proceeded with the list quite breathlessly:

**MINNESOTA**—St. Margaret Mary's School, Duluth; Mission Club, St. Michael's School, Madison; Notre Dame, St. Leo; St. Agnes School, St. Paul.

**OHIO**—Junior Mission Unit, St. Joseph's Orphans' Home, Dayton; Junior School, Academy of the Sacred Heart, Clifton, Cincinnati; Junior Unit, St. Vincent's Home, Cincinnati; St. Peter's Sunday School, Cleveland.

**MISSOURI**—St. Peter's School, Jefferson City; Mission Unit, C.S.M.C., Visitation Academy, St. Louis; Mission Unit, C.S.M.C., Marillac Seminary, Normandy.

**WISCONSIN**—St. Patrick's School, Janesville; St. John's School, Muscoda; Mission Unit, C.S.M.C., St. Clara Academy, Sinsinawa.

"Johnny!" shouted Father Chin in alarm, "if you don't stop your antics you'll be out of that window in another second. How about the rest of the States?"

Johnny looked through the list with unusual care for a lad of Johnny's temperament. Father Chin really didn't blame him for being so excited over the results. Johnny continued:

**CONNECTICUT**—St. Joseph's School, Thompsonville; St. Francis Xavier's School, Waterbury.

**KENTUCKY**—Presentation Academy, Louisville; Mission Unit, St. Mary's Academy, Paducah.

**MICHIGAN**—Girls' Sodality, St. Michael School, Flint; Mission Unit, C.S.M.C., St. Patrick's High School, Hancock.

**NEW HAMPSHIRE**—House of St. Martha, Manchester; Creek Juniors, Portsmouth.

**INDIANA**—St. Mary's School, Fort Wayne.

**IOWA**—St. Joseph's School, Mason City.

**LOUISIANA**—Ursuline Convent, New Orleans.

**VIRGINIA**—Mission Crusade Unit, St. Mary's Academy, Alexandria; St. Margaret's Convent School, Richmond.

"Bless my soul," exclaimed Johnny, "it's an endless procession of Juniors, all headed for the Venard with bricks."

"Yes, my boy," replied Father Chin, "and they're some builders!"



## Things Medical



*Fr. Otto Rauschenbach (of St. Louis, by the way) is the first resident missionary in a little village Tung On. We are pleased to recount his medical impressions.*

IT is almost impossible to overestimate the value, as a means of attracting pagans to our missions, of even the most simple dispensary. Medical help has done and is doing much to spread an interest in the Church, especially in interior districts. One will appreciate this more when one knows something about Chinese medicine.

The following excerpt from the "Hong Kong Telegram" is one insight into the weird art:

On being charged with selling tiger's flesh without a license, the defendant pleaded that he had been giving it away prized as it was for its medical value.

As the tiger is the embodiment of strength, the Chinese prescribe that its flesh be eaten by those who are run-down or weakened by illness or fever.

Again, the most terrible scourge in China is the bubonic plague. Now one of the rules of Chinese medicine is that poison kills poison. Knowing that the rat carries the plague, a wise native will go about in time of plague protected by a dead rat secreted in the ample folds of his sleeve. Such a suggestion as to cleanse plague-sticken districts by burning accumulated rags and by using whitewash never meets with favor.

The pulse, oh, the pulse is everything to the Chinese doctor. He claims to distinguish fourteen different kinds of pulse. I have been present at times when this dignitary was called in. Entering the room, he looks neither to the right nor the left, but approaches the sick person, and holds the pulse with a knowing gaze for fifteen or twenty minutes. He then rises, and, without exchanging a word, returns to his office to write out the prescription. If the patient's resistance is sufficient to overcome both the disease and the effects of the drug, as is sometimes the case, the doctor gains in reputation. If not, he loses, but since the Chinese are natural gamblers, the game appeals.

## SISTER GABRIELLE MARIE

**S**ISTER Gabrielle Marie, a Maryknoll novice, professed on her death bed, passed to God on April 21. Sister Gabrielle (Miss Bridget Noone) was born May 1, 1904, in County Leitrim, Ireland, where her father and mother still live.

Miss Noone came to this country in 1921 and, after a secretarial course, took up clerical work until 1927, when she entered the Foreign Mission Sisters of St. Dominic at Maryknoll.

Shortly after her reception as a novice, she contracted the illness from which she died. Her patience during long months of enforced reaction surely has won for her a place close to God and for her community many graces. We ask a prayer for her soul.

## Korean Confirmations

*By Rev. Joseph Connors*

**I**T was Confirmation Day at Mokcherri, a flourishing station forty li from the Center. As it would not have looked well for the pagans to see the confirming prelate walking that distance, the Christians chartered a bus, a Ford of ancient vintage, for the occasion. Six men, besides the driver, crowded between its battered sides, and were bounced merrily over the frozen road. The party included Fr. Cleary who was to confirm in the absence of Monsignor Byrne; Fr. Plunkett who had come down from Yeng You to help with confessions; myself, the new and not particularly useful curate; the catechist, Peter, and his son, Stephen.

On the roadside near Mokcherri a large group of the faithful extended a cordial welcome. "Praised be Jesus Christ" is the salutation to their spiritual Father, and he answers, "Amen."

It was a big day in the little village.

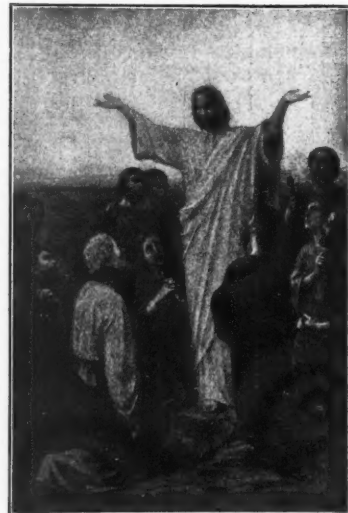
## THE COMING DEPARTURE

Before Our Divine Lord ascended into heaven he appointed His disciples as apostles to all the nations of the earth, and He gave them the sublime promise: "Behold I am with you all days, even to the consummation of the world."

Trusting in the promise of the Master of the Vineyard, Maryknoll is again this autumn sending young missionaries to the fields afar. Will you share in the divinely appointed task of bringing the good tidings of great joy to those who sit in darkness and in the shadow of death?

The sum required for the outfit and travel expenses of each of our American missionaries to the Orient is five hundred dollars. You may not be in a position to contribute that amount, but your gift, added to others, will put our apostles across the Pacific.

*Address: The V. Rev. Superior  
Maryknoll, N. Y.*







## JUST TIED

*The groom was a sixteen-year-old lad; the bride, demure, timid, and bashful*

Even the pagans abandoned their work, and the women left their washing to get a glimpse of the noble dignitaries. Never before in the memory of the oldest settlers—and there was one veteran present who had lived through the persecution and had been baptized by a martyr-bishop—had such a galaxy of priests been in that village. You may be sure the Christians made the most of it. Their faces beamed joy and victory, and the stocks of the Catholic Church soared tremendously. I speak in figure, of course, for actually the one True Church owns not even a cancelled mortgage in this whole district.

We went at once to the chapel where we found banners and festoons waving in the breeze. On the path leading to the door the women and girls, dressed in their Sunday-best, were lined up to greet us. Someone gave a signal, and then you should have seen the graceful bows of the ladies. A short prayer of thanksgiving was said, and the faithful scattered to prepare the real business of the occasion.

We were directed to a Korean house which was to serve as headquarters. Our shoes were left at the entrance, and we squatted down on the matted floor while the male folks, as many as could crowd into an adjoining room, inspected us at close range—respectfully, of course. In due time a luncheon of rice, bread, tea, and apples was served on a tray placed on the floor.

Fr. Cleary and Fr. Plunkett heard confessions from three o'clock until half-past seven. During that time, one hundred and twenty approached the sacrament. In the meantime, Fr. Chisholm and the catechist examined several in the doctrine, while the new curate, trying to look intelligent and critical, sat on the floor and enjoyed the proceedings.

For simplicity there is nothing like a Korean home. Fr. Cleary and I occupied one of two fairly large rooms which made up the dwelling of one of the Christians. There was no furniture. Along one wall was a big chest in which clothing and everything else is kept when not in actual use. Our room had a unique distinction. It was papered with sheets of a Korean Catholic magazine. Two holy pictures were pasted on the wall, and a small crucifix hung on a bracket. Would that every Korean home enjoyed the consolations which come with such treasures!

In the morning the entire community of the district—about two hundred—was present when sixty-eight were confirmed. Four generations were represented in the ceremony. Mothers with babies strapped to their backs came to the altar rail, and the babies protested lustily. God bless these Korean mothers! On the return trip we somehow made room for one who, with her baby tied to her back, had completed fourteen miles of a fifteen-mile hike to the Center where Confirmation was to be conferred on the morrow.

The dawn of a new day brought troubles and joys to the Chuwa pastor. There was to be Confirmation, and a marriage was scheduled for seven o'clock. The groom, a sixteen-year-old lad, was on hand promptly, but the bride did not appear. Gradually the little chapel filled up, still no Teresa.

## ABOUT WILLS

¶ Anybody can make a will. A nobody can break it.

¶ Lawyers say that among those who make their business good are people who make their own wills.

¶ A few dollars saved in making a will may mean hundreds of dollars lost in executing it.

¶ A good lawyer is a safeguard to a will.

¶ The executors of some wills leave nothing for the beneficiary.

¶ A capable and honest executive is a treasure. If that kind of executive cannot be found among your friends, there are reputable Trust Companies which will take over the responsibility.

¶ A would-be will-breaker may well hesitate before battling with a highly-organized executor.

¶ Here is another idea for you who would return what you have had to God: Execute your own will. You can do this by taking an annuity.

¶ Give your principal into the hands of your beneficiary—for example, your bishop or your favored charity.

¶ Arrange for a reasonable interest to be paid to you yearly or every six months.

¶ When you go to God, your money will then be where you desired it to go and there will be no squabbling over it.

The brethren were becoming impatient, the pastor, too, when he tripped the bride, demure, bashful, and timid. The knot was quickly but securely fastened, and Gabriel, the bride's father, served the nuptial Mass.

After the marriage, fifty-eight were confirmed, the oldest a woman over seventy. Two youngsters bearing the names Moses and Elias Rim were among the group; we hope they will imitate their illustrious patrons.

## Legal Title:

Catholic Foreign Mission Society of America, Incorporated.

READ MARYKNOLL BOOKS

### Chinese Students Abroad

GEORGE CHAO who took a degree at Notre Dame University, Indiana, has continued his studies in Louvain and Fribourg. Recently, at a conference presided over by the Bishop of Lausanne and Geneva, George spoke on the importance of conversion in China, especially at this period, and of the need of active lay members in that great country. George made a fine impression on the Bishop as on all who heard him. Bishop Beson expressed the hope that more Chinese students like George would come to Europe not only for their own good but, too, for the strengthening of a mission spirit in the stay-at-homes.

A few weeks ago two letters arrived at Maryknoll in the same mail. One contained an offer from a Catholic College to educate two Chinese students; the other held a report of the marks awarded to a Catholic Chinese whom Maryknoll has befriended, and who is about to receive a degree of Bachelor of Arts. The report read: Philosophy 95, Advanced Sociology 96, English (!) 91, Educational Psychology 94, Principles of Education 92, General Average 92. Maryknoll never has had to apologize for the Oriental students who have been placed in American Catholic Colleges.

Now that the Catholic Chinese students in France, Belgium and the United States have been organized it is not surprising to read in a *Fides Service* despatch that a Catholic student association has been founded in Peking. Natural-

#### NATIONALISM AT THE COUNCIL OF CONSTANCE .....\$1.00

The spirit of nationalism achieves great things, but it may also become a terrible menace. Much confusion exists in regard to the matter, and historical studies such as this of Dr. Powers will contribute towards clarifying the issue.

(Dissertation, paper-covered.)

ly the unit had its start at the Catholic University there, but it expects to spread throughout China. The students publish a supplement to *Ichepao*, the Catholic Chinese daily newspaper, but they hope some day to publish their own magazine.

Maryknoll is happy to report that twelve Catholic colleges have generously offered *free tuition* to Chinese students responding to a letter recently sent out in behalf of worthy Orientals for whom we hoped to secure an American Catholic education.

Each of the following schools agreed to supply tuition for two students:

St. Michael's College,  
Winooski Park, Vt.

Holy Cross College,  
Worcester, Mass.

Notre Dame University,  
Notre Dame, Ind.

Loyola University,  
Chicago, Ill.

Loyola University,  
New Orleans, La.

Marquette University,  
Milwaukee, Wis.

St. John's University,  
Collegeville, Minn.

Heave Ho! for

## CAMP VENARD



(for boys)

Conducted by

The Maryknoll Fathers

at

CLARKS SUMMIT, PA.  
near Scranton

JULY and AUGUST

Mountain Air—Hikes  
Tennis—Swimming

For Particulars, Address: Rev. Director, Camp Venard, Clarks Summit, Pa.

Rockhurst College,  
Kansas City, Mo.

Quincy College,  
Quincy, Ill.

St. Louis University,  
St. Louis, Mo.

Creighton University,  
Omaha, Neb.

Canisius College,  
Buffalo, N. Y.

Jasper Academy,  
Jasper, Ind.

Columbia College,  
Dubuque, Iowa

The responses of St. Michael's, Holy Cross College, Notre Dame University, and Columbia College, Dubuque, contained additional offers to provide room and board.

St. Michael's, St. John's, Notre Dame, and Quincy have educated Chinese students before, and they are greatly pleased with the experiment.

More gratifying than the scholarships themselves is the desire expressed to help create and educate Catholic élite in the Orient. The above list is the largest THE FIELD AFAR has published in the past seventeen years of campaigning for Oriental students in American Catholic Colleges.

GET THE MITE BOX HABIT

## Circles

[A Maryknoll Mission Circle is a group of persons, young or old, who aim to cultivate in themselves and others a knowledge of Catholic foreign missions, to pray for the mission cause, and to help provide for the special needs of Maryknoll, at home and in the mission field. Circles formed in a parish are urged to secure the approval of their pastors and are requested to send their offerings through the diocesan mission office where such exists.]

### Address

Circle Director, Maryknoll, N. Y.

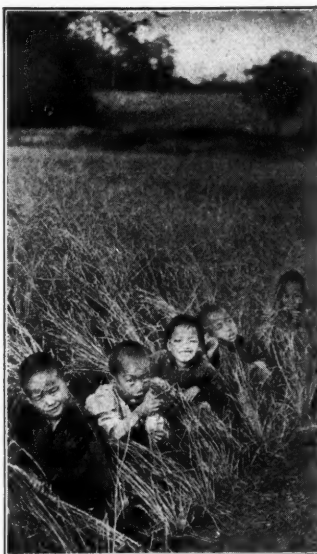
**E**AST and West are represented in the trio of new Circles welcomed recently to our ranks. *Mary Immaculate Circle*, and *St. Austin Circle* are from Brooklyn, New York, and the *Little Flower Circle* tells of new interest in Oakland, California.

*Mary Immaculate Circle* of Scranton, Pennsylvania, though only a "one-year old", has done much for the missions, and gives promise of yet more. Already the members have taken a room in the Maryknoll Sisters' Mother-House, and now they are busy stocking the linen closet in preparation for the coming Departures.

*St. John the Evangelist Circle* of New York City does not forget its missioner—Bishop Walsh. Recently the members sent on to Maryknoll's first Bishop a check for six hundred dollars—his yearly support. They have also brought to the Center many "homey" gifts which have been gratefully received and put to good use.

The *Catholic Daughters of America* of Pleasantville, Mount Vernon, Irvington, and White Plains, New York, have made showers fall on Maryknoll during the springtime. The gifts have meant real help for the missioners in China and Korea. Household linens and canned goods have been especially welcomed.

*Mary Ann Circle* of Lafayette, Indiana, continues faithfully to support its native catechist and seminarian on the missions. The members are afire with splendid zeal, and frequently send gift boxes to the Knoll, containing necessary



Ripened grain in the fields white for the harvest

articles for the missions and for the Center. *Our Lady Queen of Purgatory Circle* of Los Angeles, and *Mission Relief* of Brooklyn are likewise faithful to the native seminarians they have adopted.

Western Circles are coöperating faithfully in the work for souls. *Little Gemma Circle* of San Francisco is one example. The members have for several years supported a Maryknoll Sister on the missions. When our Junior Seminary opened at Mountain View, these good friends began to show their interest. They have not only donated generously many household needs, but they have interested other friends, and spread a knowledge and love of the mission cause.

The missioners write so frequently

of the need of catechists, that we always give a special welcome to offerings which come for the support of these invaluable "right hand men" of the mission field. The latest gifts received have been from *St. Blaise Circle* of Oakland, California, the *Maryknoll Circle* of Ithaca, New York, and the *St. Robert Circle* of Newark, New Jersey.

**Circlers, attention!** Are you planning a bus ride to Maryknoll during the fine weather? The Chi Rho Chalet is an ideal spot, and your visit this year will probably be more enjoyable than ever before. Write to the Circle Director, Maryknoll, New York, for reservations.

Since the United States Shower has been on, we have been sprinkled from almost every direction, and because summer rains are always welcome we are hopefully looking forward to a chance to star every state in the list below:

- \*California—Handkerchiefs
- \*Canada—Needles and pins
- \*Connecticut—Turkish towels
- \*Cuba—Shoe laces
- \*Illinois—Tooth brushes
- \*Indiana—Razors
- \*Iowa—Face cloths
- \*Kentucky—Darning cotton
- \*Louisiana—Thread (black and white)
- \*Maine—Paring knives
- \*Massachusetts—Sheets and hand towels
- \*Michigan—Shaving cream
- \*Minnesota—Tooth paste
- \*Missouri—Socks, sizes 11 and 11½ (not silk)
- \*New Hampshire—Note books and pencils
- \*New Jersey—Shoe polish
- \*New York—Soap
- \*Ohio—Toilet articles
- \*Pennsylvania—Pillow cases
- \*Rhode Island—Laundry bags
- \*Texas—Handkerchiefs
- \*Wisconsin—Pillow cases

## STRINGLESS—A LIFESAVER

The gift most eagerly welcomed by the missioner is the stringless gift. Unexpected and unforeseen needs continually crop up as the work progresses, and the priest is at his wits' end for means to provide. If your gift is stringless he can use it for his most urgent need. The charity which prompts the stringless gift to the missions is the most Christlike of all.

PRAY FOR MISSIONS



## Helpings



GETTING AWAY WITH IT

**T**HE largest gifts of the month were three of one thousand dollars each: one for the education of students, one for the missions, and one "stringless". Two annuities also came in with some welcome offerings for catechists and native vocations.

Thirteen hundred and fifty (1350) new names were drilled into as many stencils last month, and the stencils, being of good

The Perpetual Membership is a comfort to all concerned: to you, assured of spiritual favors indefinitely continued, and of freedom from Field Afar renewal reminders; to us, freed from the fear of having some day to remove a much prized stencil from our subscription list. The cost, fifty dollars, may seem high. It is in reality very low, and can be covered by small payments extending over two years.

metal, will faithfully reproduce the names and addresses on our Field Afar wrappers—almost indefinitely.

A score are for life subscriptions—we have no fear about their disappearance; but for the "annuals" we are a bit worried because even friends forget. Is this your case?

### THE SPIRIT THAT COUNTS

**W**E of Maryknoll should not complain that the rich, with so few exceptions, have failed to back this enterprise for souls.

For every well-to-do man or woman who could have coöperated with us, a hundred poor have made sacrifices and offered prayers that have certainly been heard. Here is a type:

Please find enclosed a postal money order for eighteen dollars. Fifteen is my Lenten sacrifice to aid in sending an apostle into the vineyard of Our Lord. Let me here tell you that this represents a week's pay, the last that I will ever earn. I am old in years, and poor health compelled me to give up my work. It will be a consolation to me in my remaining days to know that I gave my last week's pay to the missions.

I cannot understand why Catholics who are blessed with a good share of this world's goods do not do more for the missions. We are living in spiritual luxury while millions of God's creatures are yet unbaptized.

God bless your noble work, and may the Eastertide bring you many blessings!

I hope that my widow's mite and prayers will help.

It is a pleasure for me to help you. I am only a sailor, but I will do what I can for missionaries. I have just returned from China, and at Chefoo it was so good to see a Chinese Catholic Church. I thank God for the good workers we have in the mission field.

—R. I.

I am teaching the children to help the missions in their own little way, hoping that when they grow up they will have the habit. Tin foil goes under the name of "Maryknoll" in our family, and the children bring it to me,

saying, "Here, Mother, is some Maryknoll." Strangers then ask, "And who is she?"—N. Y.

I promised that if a certain favor were granted I would give an offering to some charitable cause in honor of the Sacred Heart. The prayer was heard, and I can think of no more worthy charity than a stringless gift to help along the splendid work of your missionaries.—Mass.

Enclosed you will find a stringless gift—half of a pledge. I will send the balance as soon as possible. I was obliged to undergo a dangerous operation, and promised Our Lady of Maryknoll an offering for her missionaries if all went well.—Ill.

### IN MEMORIAM

**W**E ask the prayers of our readers for the repose of the souls of Most Rev. Anthony Coudert of Columbo and Most Rev. John Aelen of Madras, India; also for

Rev. Thomas Gleason; Rev. James F. Dolan; Rev. Edmund T. Shanahan; Rev. Edward A. Duffy; Rev. Roney; Sr. Evangelist Bowman; Sr. Mary Anne Walsh; Sr. Camillus Walsh; Sr. Margaret Kelly; Sr. Margaret Dempsey; Sr. Mary Stanislaus O'Brien; Sr. Mary Agnes Lawson; Sr. Mary Fabian Coughlin; Sr. Mary of St. John Berchmans Cody; Sr. Mary of St. Francis Borgia Widmar; Sr. Mary Loyola Murray; Sr. M. Rosamunda Dowling; Sr. Gertrude Mary; Mrs. F. E. Luckey; W. J. Walsh; Francis X. Carmody; Margaret Clark; Dr. Zeller; John Gormly; Mrs. Elizabeth Quigley; John Duffy; Margaret Clark; Susan W. Randall; Rose Colgan; John Cosgrove; Daniel O'Connor; Mary A. Kane; Wyna Holohan; Mrs. Mary Fogarty; Patrick Fogarty; Lawrence Duffy; Frank Meagan; Catherine Devanay; Mrs. P. C. Boyle; Richard H. Sharpe; William Mullens; Mary Connell; Margaret Radigan; Mary Radigan; Mrs. Anna Herrick; Jacob Bluth; W. H. Morrissey; Mrs. Edward Feeney; Elizabeth Mournes; Florence J. Burke; Mrs. Bridget Burns; James O'Brien; Isabella McAdam; John McAdam; Michael O'Brien; Mrs. August Glaab; August Glaab; Mary Connors; Margaret Schofield; John Henry Moosman; Helena M. Follen; John Fitzpatrick; Mrs. John Fitzpatrick; Samuel F. Moran; Edward Fox; Mrs. Mary Fox; Margaret A. Fox; John Fox; Edward Fox, Jr.; Mr. Hutreiter; Agnes Margaret Fox; Jeremiah Regan; Thomas M. McCormack; Mrs. Josephine Brady; Mrs. F. C. Ubinger; Charles J. McCarthy; Mrs. Margaret Patton; D. Sullivan; John O'Farrell; Elizabeth T. O'Brien; William Jacob; Mrs. Ida Grimes; John Burns; John McCarthy; Carl Stephen.

### SACRIFICE BRINGS REWARD

## NEW PERPETUAL MEMBERS

**Living:** Reverend Friends, 17; M. B.; S. M.; F. J. E.; A. G. B.; Mr. and Mrs. J. D.; J. and L. S.; A. B. and relatives; Mrs. E. M. and relatives; J. O'B. and relatives; H. E. P. and family; E. M. M. and family; A. V. C. and relatives; A. F. and relatives; S. A. W.; C. S.; C. M. D.; M. B.; J. H. and relatives; E. A. D. and relatives; Mrs. J. McC. and family; S. S. and relatives; R. C.; C. J. McG.; M. J. McN. and relatives; J. P. H.; M. A. D. and relatives; C. C.; M. H. B.; I. M. P.; K. McC.; M. G. L.; A. McC.; M. M. and relatives; C. F. G.; M. A. W.; M. H. B.; R. M. M.; J. A. S.; J. D. H.; M. M. F.; C. F.; J. J.; M. E. F.; B. H. D.; M. McC.; Mrs. E. V.; Mrs. J. V. H.; Mrs. M. C. H.; F. B.; Mrs. M. McV.

**Deceased:** Adelaide Sullivan; John F. Finnerty; Tomas Mendirichaga; Louise V. Williams; Richard H. Williams; James D. McDonald; Ellen M. Swanton; Florence J. Burke; Deceased relatives of E. A. D.; John R. Quinn; Catherine P. Gannon; Margaret A. Fox; Richard McGrail; Mary Fieweger; Mary Tighe; Edward Tighe; Bridget and Luke Reilly; Deceased friends and relatives of M. A. G.; Patrick J. Taffe; Mary and Michael Nolan; Annie Dolan; Mary Rice and Ann Henricks; James Brophy; Mrs. Mary McDonald; Margaret Hayes.

## THOUGHTFUL TRIBUTES

I am never disappointed in THE FIELD AFAR. It is always fine.—N. Y.

I am enclosing my renewal for THE FIELD AFAR. I enjoy reading it, and always pass it on to others.—Calif.

One of my pleasures in life is THE FIELD AFAR, through which I follow your missionaries in spirit wherever they go.—Minn.

In fulfillment of a promise made to our Blessed Mother I am sending you \$5 to ransom a little Chinese baby girl, to be called Mary Immaculata.—Mass.

Enclosed is renewal for THE FIELD AFAR. The extra dollar is sent to express appreciation of the clever and interesting little magazine.—Calif.

I am old, ill, and rather short of funds, but I could not resist your telegram. I would miss THE FIELD AFAR, and renew my subscription with pleasure.—Mich.

THE FIELD AFAR ever finds an eager welcome in our home because of its unfailingly interesting news and splendid pictures. To be without it would be a great loss.—N. Y.

Enclosed find the renewal of my sub-

## FOUNDATIONS

IN view of present needs and of future contingencies, Maryknoll is building foundations:

(a) For the preparation of American students destined to labor in the missions;

(b) For the preparation of native students for the priesthood in China and Korea;

(c) For the support of native catechists.

These foundations are designated as:

American Student Burses...\$5,000 each  
Native Student Burses..... 1,500 "  
Catechist Foundations..... 4,000 "

## AMERICAN STUDENT BURSES

A bursar is a sum of money drawing yearly interest which is applied to the board, housing and education of a student at the Maryknoll Seminary or at one of its Preparatory Colleges.

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Immaculate Conception, Patron of America Bursar.....	1,404.28
Fr. Nummey Bursar of Holy Child Jesus Parish of Richmond Hill...	1,402.55
St. Francis of Assisi, No. 2 Bursar	1,132.10

scription to THE FIELD AFAR. I hope this will reach you, so that I may receive the March number, as I do not wish to miss one month. I enjoy reading every word in every issue.—Ohio.

Owing to illness I have been unable until now to send my renewal for THE FIELD AFAR. This is my twenty-second renewal. Although past my ninety-third year, I could not do without THE FIELD AFAR, as I am so used to its splendid reading matter.—Mass.

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Yuehngong Fund, II.....	\$1,877.65
Fr. Price Memorial Bursar.....	668.60
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Bl. Julie Billiart Bursar.....	367.00

Please find my subscription to your charming little magazine, THE FIELD AFAR. I first became acquainted with it at a friend's house, and there was something about it that tugged at my heart strings, and eventually at my purse strings. I particularly admire the wonderful spirit of cheerful charity that pervades all of the writings of the Maryknoll missionaries. I wish I could give more to help your good cause, but as I am attending college I do not have much spending money.—Calif.

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